



INTERMEDIATE PALI SELECTIONS



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## PREFACE

The plan of the present work is conceived in a co-ordinated scheme of study and the selections as a whole come as a sequel to those prepared for the Matriculation Course. Through the latter the learner has been conveyed into the social, moral and religious atmosphere in which Buddhism arose, and he is, it is hoped, prepared for a proper appreciation of Buddha's life and teachings and the beginnings of Buddhist history, which form the subject-matter of the Intermediate Pali Selections. The nature of these selections has been indicated in the Introduction to the Prose and the Poetry portion, and more elaborately in the Notes, which are primarily meant for the guidance of teachers.

To rouse the student's curiosity for Buddhist Art, four photographs are given of Buddhist sculpture-work illustrating some episodes of Buddha-story.

SENATE HOUSE :  
*Calcutta, the 20th June, 1934.* }

BENI MADHAV BARUA  
SAILENDRANATH MITRA  
NALINAKSHA DUTT



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# INTERMEDIATE PALI SELECTIONS

## PROSE

[The history of Buddhism is essentially the history of its Founder. The early Buddhists were divided in their opinion as to whether the whole or a part of Buddha's life is of real importance. In the Pali Vinaya scheme Siddhattha's attainment of Buddhahood marks the beginning of Buddhism, while in all later accounts the earlier part of his life is delineated with poetic imagery in order to heighten the glory of his subsequent achievements. Besides the two natural events, Nativity and Demise, there are two most notable incidents in his long life embracing a period of eighty years, *viz.*, the attainment of Buddhahood and the first promulgation of the system. The earlier part bordering on Buddhahood covers a period of thirty-five years, which is the history of Siddhattha, the prince and ascetic, *i.e.*, of the Bodhisatta. The interval between the Buddhahood and the First Sermon is near about three months, the first seven weeks of which are said to have been spent at the foot of the Great Bo and on six other spots close by. During the short space of time Buddha developed his thoughts and felt the urge for promulgating his doctrine. Thus far Buddha is a silent thinker aspiring to be a teacher. With the preaching of the first sermon began his career as Teacher, Satthā, *i.e.*, as the Founder of Buddhism. This career runs over a period of forty-five years during which he put forth tremendous activity, making converts, gathering disciples and training a strong band of men and women for the work of salvation. Buddha is a teacher, leader and reformer until his demise, after which he appears as the highest divine personality.]

The first twenty-eight pieces, extracted from the Jātaka and Nidāna-kathā, the Udāna and the Dīghanikāya, shed light mainly on the four principal events of Buddha's life—Nativity, Enlightenment, Proclamation of the Truth and Demise. The next piece, FOUR PLACES OF PILGRIMAGE,



forms a fitting sequel, emphasizing the sanctity of the four spots, Lumbini, Bodh-Gayā, Benares and Kusinārā, where the pilgrim is to reflect on the significance of those four great events,—the first being the place of the birth of the Bodhisatta, the second that of the Buddha, the next that of Buddhism and the last that of Buddhist Art. The questions that next suggest themselves are the questions of Worship, Ideal and Realisation, which have been sought to be illustrated through three pieces from the Milindapañha entitled BUDDHO PŪJAM SĀDIYATI, NIBBĀNA and DHAMMANAGARA. The remaining pieces from the Udāna and the Milinda have been selected as samples of later speculations on Buddha's perspective of Truth and on certain fundamental points of his doctrine.]

### 1. DEVATĀ-ĀYĀCANA

Tusitapure vasante yeva pana Bodhisatte ' Buddha-halāhalam ' nāma udapādi. Lokasmiṃ hi tīṇi halāhalāni uppajjanti: Kappa-halāhalam, Buddha-halāhalam, Cakkavatti-halāhalan ti. Tesu  
 5 Buddhahalāhalasaddam sutvā sakaladasasahasacakkavāle devatā ekato sannipatitvā " asuko nāma satto Buddho bhavissatī " ti ñatvā tam upasaṃkamitvā āyācanti, āyācamānā ca pubbanimittesu uppannesu āyācanti. Tadā pana sabbā pi tā ekekacakkavāle Cātummahārāja-Sakka - Suyāma - Santusita - Paranimmitavasavatti-  
 10 Mahābrahmeḥi saddhiṃ ekacakkavāle sannipatitvā Tusitabhavane Bodhisattassa santikaṃ gantvā " mārīsa, tumhehi dasapāramiyo pūrentehi na Sakkasampattiṃ na Māra-Brahma-Cakkavattisampattiṃ patthentehi pūritā, lokanīttaraṇatthāya pana sabbaññutam patthentehi pūritā, so vo dāni kālo mārīsa Buddhattāya, samayo  
 15 mārīsa Buddhattāyā " ti yācimsu.

Atha Mahāsatto devatānam paṭiññam adatvā va kāla-dīpa-  
 desa-kula-janetti-āyuparicchedavasena pañca-mahāvilocanan nāma vilokesi. Tattha " kālo nu kho " ti, " akālo nu kho " ti paṭhamam  
 k ā l a m vilokesi. Atha Mahāsatto ' Nibbattitabbakālo ' ti passi.  
 20 Tato d ī p a m vilokento sapaṇvāre cattāro dīpe oloketvā " tisu dīpesu Buddhā na nibbattanti, Jambudīpe yeva nibbattanti " ti



'dīpaṃ' passi. Tato "Jambudīpo nāma mahā, dasayojanasahassa-parimāṇaṃ, katarasmim nu kho padese Buddhā nibbattanti" ti o k ā s a ṃ vilokento 'Majjhimadesaṃ' passi.—M a j j h i m a d e s o nāma "puratthimadisāya Kajaṅgalan nāma nigamo, tassā aparena Mahāsālo tato paraṃ paccantimā janapadā orato majjhe, pubba- 5 dakkhiṇāya disāya Salalavatī nāma nadī tato paraṃ paccantimā janapadā orato majjhe, dakkhiṇāya disāya Setakaṇṇikan nāma nigamo tato paraṃ paccantimā janapadā orato majjhe, pacchimāya disayā Thūnan nāma brāhmaṇagāmo tato paraṃ paccantimā janapadā orato majjhe, uttarāya disāya Usiraddhajo nāma pabbato 10 tato paraṃ paccantimā janapadā orato majjhe" ti evaṃ V i n a y e vutto padeso. So āyāmato tīṇi yojanasatāni, vitthārato aḍḍhatiyāni, parikkhepato navayojanasatāni ti.—Etasmiṃ padese Buddhā Paccekabuddhā aggasāvaka mahāsāvaka asīti mahāsāvaka cakkavat- 15 tirājā aññe ca mahesakkhā khattiyabrāhmaṇagahāpatimahāsālā uppajjanti. "Idaṃ c' ettha Kapilavatthukaṃ nāma nagaraṃ, tattha mayā nibbattitabban" ti niṭṭhaṃ agamāsi. Tato k u l a ṃ vilokento "Buddhā nāma vessakule vā suddakule vā na nibbattanti, lokasammate pana khattiyakule vā brāhmaṇakule vā ti dvīsu yeva kulesu nibbattanti, idāni ca khattiyakulaṃ lokasammataṃ, tattha 20 nibbattissāmi, Suddhodano nāma rājā me pitā bhavissati" ti 'kulam' passi. Tato m ā t a r a ṃ vilokento "Buddhamātā nāma lolā surādhuttā na hoti, kappasatasahassaṃ pana pūritapāramī, jātito paṭṭhāya akhaṇḍapañcasilā yeva hoti, ayaṇ ca Mahāmāyā nāma devī edisā, ayaṇ ca me mātā bhavissati" ti. "Kittakaṃ pan' 25 assā āyun" ti dasannaṃ māsānaṃ upari satta divasāni passi.

Iti imaṃ pañca-mahāvilokanaṃ viloketvā "kālo me marisā Buddhabhāvāyā" ti devatānaṃ saṅghaṃ karonto paṭiññaṃ datvā "gacchatha tumhe" ti tā devatā uyyojetvā Tusitadevatāhi parivuto Tusitapure Nandanavanam pāvīsi. 30

## 2. BIRTH OF PRINCE SIDDHATTHA

Tadā kira Kapilavatthunagare Āsālbinakkhattaṃ ghuṭṭhaṃ ahosi. Mahājano nakkhattaṃ kiḷati. Mahāmāyā devī pure



puṇṇamāya sattamadivasato paṭṭhāya vigatasurāpānaṃ mālāgandha-  
vibhūtisampannaṃ nakkhattakīlaṃ anubbavamānā sattamadivase  
pāto va utṭhāya gandhodakena nahāyitvā cattāri sataśaḥassāni  
vissajjetvā mahādānaṃ datvā sabbālaṃkāravibhūsitā varabhojanaṃ  
5 bhuñjitvā uposathaṅgāni adhiṭṭhāya alaṃkatapaṭiyattam siri-  
gabbhaṃ pavisitvā sirisayane nipannā niddaṃ okkamamānā imaṃ  
supinaṃ addasa :

Cattāro kira naṃ mahārājāno sayanen' eva saddhiṃ ukkhipitvā  
Himavantam netvā satṭhiyojanike Manosilātale sattayojanikassa  
10 mahāsālarukkhaṃsa heṭṭhā ṭhapetvā ekamantaṃ aṭṭhaṃsu. Atha  
nesaṃ deviyo āgantvā devīṃ Anotattadahaṃ netvā manussa-  
malaharaṇattham nahāpetvā dibbavattham nivāsāpetvā gandhehi  
vilimpāpetvā dibbapupphāni pilandhāpetvā—tato avidūre rajata-  
pabbato, tassa anto kanakavimānaṃ atthi—tattha pācīnasāsakaṃ  
15 dibbasayanam paññāpetvā nipajjāpesuṃ. Atha Bodhisatto seta-  
varavāraṇo hutvā—tato avidūre eko suvaṇṇapabbato—tattha caritvā  
tato oruyha rajatapabbataṃ abhirūhitvā uttaradisato āgama  
rajatadāmavaṇṇāya soṇḍāya setapadumaṃ gahetvā koṇcanādaṃ  
naditvā kanakavimānaṃ pavisitvā mātusayanam tikkhattuṃ  
20 padakkhiṇaṃ katvā dakkhiṇapassaṃ tāletvā kucchim pavitṭha-  
sadiso ahosi.

Evam Uttarāsālhanakkhattena paṭisandhiṃ gaṇhi. Puna-  
divase pabuddhā devī taṃ supinaṃ rañño ārocesi. Rājā catusaṭṭhi-  
matte brāhmaṇapāmoḁkhe pakkosāpetvā haritupattāya lājādīhi  
25 katamaṅgalasakkārāya bhūmiyā mahārāḁāni āsanāni paññāpetvā  
tattha nisīnnānaṃ brāhmaṇānaṃ sappimaḁhusakkarābhisamkha-  
tassa varapāyāsassa suvaṇṇarajatapātiyo pūretvā suvaṇṇarajata-  
pātīhi yeva paṭikujjetvā adāsi, aṇṇehi ca abatavatthakapilagāvi-  
dānādīhi te santappesi. Atha tesam sabbakāmehi santappitānaṃ  
30 supinaṃ ārocāpetvā “kiṃ bhavissati” ti pucchi. Brāhmaṇā  
āhaṃsu : “mā cintayi mahārāja, deviyyā te kucchimbi gabbho  
paṭiṭṭhito, so ca kho purisaḁabbho, na itthiḁabbho, putto te  
bhavissati ; so sace agāraṃ ajjhāvasissati rājā bhavissati cakkavattī,  
sace agārā nikkhamma pabbajissati buddho bhavissati loke  
35 vivattacchaddo” ti.

Mahāmāyā pi devī pattena telam viya dasamāse kucchiyā  
Bodhisattam pariharitvā paripunṇaḁabbhā ñātigharaṃ gantukāmā



[To face Page 4]



DREAM OF QUEEN MĀYĀ: THE LORD'S DESCENT  
[The Inscription reads: *Bhagavato ākaṁti*]



Suddhodana-mahārājassa ārocesi: "icchām' aham deva kulasantakam Devadahanagaram gantun" ti. Rājā "sādhū" ti sampati-chitvā Kapilavatthuto yāva Devadahanagarā maggam samam kāretvā kadalipunṇaghaṭṭadhajapaṭākādihi alamkārapetvā devim sovaṇṇasivikāya nisīdāpetvā amaccasahassena ukkhipāpetvā maban- 5  
tena parivārena pesesi.

Dvinnam pana nagarānam antare ubhayanagaravāsīnam pi Lumbinivanam nāma maṅgalasālavanam atthi. Tasmim samaye mūlato paṭṭhāya yāva aggasākhā sabbam ekaphāliphullam ahosi, sākchantarehi c' eva pupphantarehi ca pañcavaṇṇabhamaragaṇā 10  
nānappakārā ca sakunasaṃghā madhurassarena vikūjantā vicaranti. Sakalam Lumbinivanam cittalatāvanasadisam mahānubbhāvassa rañño susajjita-āpānamandalam viya ahosi. Deviyā tam disvā sālavanakīlam kīlitukāmatā udapādi. Amaccā devim gabetvā sālavanam pavisiṃsu. Sā maṅgalasālamūlam gantvā sālāsākhāyam 15  
gaṇhitukāmā ahosi. Sālāsākhā suseditavettaggam viya onamitvā deviyā hatthapatham upagañchi. Sā hattham pasāretvā sākham aggahesi. Tāvad eva c' assā kammajavātā calipsu

Ath' assā sānim parikkhipitvā mahājano paṭikkami. Sālāsākham gabetvā tiṭṭhamānāya eva c' assā gabbhavuṭṭhānam ahosi. 20  
Tam khaṇam yeva cattāro pi suddhacittā Mahābrahmāno suvaṇṇajālam ādāya sampattā tena suvaṇṇajālena Bodhisattam sampati-chitvā mātu purato ṭhapetvā "attamanā devi hohi, mabesakkho te putto uppanno" ti āhaṃsu. Bodhisatto dhammāsanato otaranto dhammakathiko viya nissenito otaranto puriso viya ca dve ca hatthe 25  
dve ca pāde pasāretvā ṭhitako suddho visado kāsikavatthe nikkhitta-maṇiratanam viya jotanto mātukucchito nikkhami. Evaṃ sante pi Bodhisattassa ca Bodhisattamātuyā ca sakkārattham ākāsato dve udakadhārā nikkhamitvā Bodhisattassa ca mātu c' assa sarire utum gāhāpesum. 30

Atha nam suvaṇṇajālena paṭiggahetvā ṭhitānam Brahmānam hatthato cattāro mahārājāno maṅgalasammatāya sukhasamphassāya ajinappaveniyā gaṇhiṃsu, tesam hatthato manussā dukūlacumba-ṭakena, manussānam hatthato muccitvā paṭhaviyam patiṭṭhāya puratthimadisam olokesi. Anekāni cakkavālasahassāni ekaṅgaṇāni 35  
ahesum. Tattha devamanussā gandhamālādihi pūjayamānā "mahāpurisa, idha tumhehi sadiso añño n' atthi, kut' ettba uttaritaro" ti



āhaṃsu. Evaṃ catasso disā ca catasso anudisā ca heṭṭhā uparī ti  
dasa pi disā anuviloketvā attano sadisaṃ adisvā “ayaṃ uttarā disā”  
ti sattapadavītiḥārena agamāsi. Mahābrahmunā setacchattam  
dhāriyamāno, Suyāmena vālavijaniṃ aṇṇehi ca devatāhi sesarāja-  
5 kakudhabhaṇḍahattāhi anugammamāno, tato sattamapade ṭhito  
“Aggo 'ham asmi lokassā” ti ādikam āsabhim vācam nicchārento  
sihanādam nadi.

Yasmim pana samaye Bodhisatto Lumbinivane jāto tasmim  
yeva samaye Rāhulamātā devī, Channo amacco, Kāludāyi amacco,  
10 Kanthako assarājā, Mahābodhi rukkho, cattāro nidhikumbhiyo ca  
jātā. Ubhayanagaravāsino Bodhisattam gahetvā Kapilavatthu-  
nagaram eva agamaṃsu.

### 3. PREDICTION OF KĀLADEVALA

Tasmim samaye Suddhodanamahārājassa kulūpako aṭṭhasamā-  
15 pattilābhī Kāladevalo nāma tāpaso bhattakiccam katvā divā-  
vihāratthāya Tāvatisabbhavanam gantvā tattha divāvihāram nisinno  
tā devatā disvā: “kimkāraṇā tumhe evaṃ tuṭṭhamānasā kilātha,  
mayham p' etaṃ kāraṇam kathethā” ti pucchi. Devatā āhaṃsu:  
“mārisa, Suddhodanaraṇṇo putto jāto, so Bodhitale nisīditvā  
20 Buddho hutvā Dhammacakkaṃ pavattessati, tassa anantaṃ  
Buddhalīham datṭhum dhammaṃ ca sotum lacchāmā ti iminā  
kāraṇena tuṭṭh' ambā” ti. Tāpaso tassa vacanam sutvā khippam  
devalokato oruyha rājanivesanam pavisitvā paṇṇattāsane nisinno  
“putto kira te mahārāja jāto, passissāmi nan” ti āha. Rājā  
25 alaṃkatapaṭiyattam kumāram ānāpetvā tāpasam vandāpetum  
abhihari. Tāpaso utṭhāyāsana Bodhisattassa aṇṇalim paggahesi.  
Bodhisattassa lakḥaṇasampattim disvā “bhavissati nu kho Buddho  
udāhu no” ti āvajjitvā upadhārento “nissamsayam Buddho bhavis-  
sati” ti ñatvā “acchariyapuriso ayan” ti sitam akāsi. Tato “aham  
30 imam Buddhabhūtam datṭhum labhissāmi nu kho” ti upadhārento  
“na labhissāmi, antarā yeva kalam katvā Buddhasatena pi Buddha-  
sabassena pi gantvā bodhetum asakkuneyyo Arūpabhave nibbattis-



### 5. MAHĀBHINIKKHAMANA

Ath' assa sabbālaṃkārapatimaṇḍitassa sabbatālāvacaresu sakāni sakāni ca paṭibhānāni dassayantesu brāhmaṇesu jaya-nandā-ti-ādivacanehi sūtamāgadhabandakādīsu nānappakārehi maṅgalavacana-thutighosehi sambhavantesu sabbālaṃkārapatimaṇḍitaṃ rathavaraṃ 5 abhirūhi.

Tasmiṃ samaye "Rāhulamātā puttā vijātā" ti sutvā Suddhodana-mahārājā "puttassa me tuṭṭhiṃ nivedethā" ti sāsanaṃ paṇi. Bodhisatto taṃ sutvā "rāhulo jāto, bandhanaṃ jātaṃ" ti āha. Rājā "kiṃ me putto avacā" ti pucchitvā taṃ vacanaṃ 10 sutvā "ito paṭṭhāya me nattu Rāhula-kumāro yeva nāmaṃ hotū" ti.

Bodhisatto pi kho rathavaraṃ āruya mahantena yasena atīmanoramena sirisobhaggena nagaraṃ pāvisi. Tasmiṃ samaye Kisāgotamī nāma khattiyakaññā uparipāsādaratalagatā nagaraṃ 15 padakkhiṇaṃ kurumānassa Bodhisattassa rūpasiriṃ disvā pītisoma-nassajātā imaṃ udānaṃ udānesi :

Nibbutā nūna sā mātā, nibbuto nūna so pitā,  
nibbutā nūna sā nārī yassāyaṃ īdiso patī ti.

Bodhisatto taṃ sutvā cintesi : "ayam evaṃ āha,—evarūpaṃ 20 attabhāvaṃ passantiyā mātuhadayaṃ nibbāyati, pituhadayaṃ nibbāyati, pajāpatihadayaṃ nibbāyati ti ; kasmim nu kho nibbuta hadayaṃ nibbutaṃ nāma hoti" ti. Ath' assa kilesesu virattamānasassa etad ahosi : rāgaggimhi nibbuta nibbutaṃ nāma hoti, dosaggimhi mohaggimhi nibbuta nibbutaṃ nāma hoti, mānadiṭṭhi- 25 ādisu sabbakīlesadarathesu nibbutesu nibbutaṃ nāma hoti ; ayaṃ me sussaṇaṃ sāvesi, ahaṃ hi nibbānaṃ gavesanto carāmi, aji' eva mayā gharavāsaṃ chaḍḍetvā nikkhamma pabbajitvā nibbānaṃ gavesituṃ vaṭṭati ; ayaṃ imissā ācariyabhāgo hotū" ti kaṇṭhato omuñcitvā Kisāgotamiyā sataśāhassagghaṇakaṃ muttāhāraṃ pesesi. 30 Sā "Siddhattha-kumāro mayi paṭibaddhacitto hutvā paṇṇākāraṃ pesesi" ti somanassajātā ahosi. Bodhisatto pi mahantena siri-sobhaggena attano pāsādaṃ abhirūhitvā sirisayane nīpajji.



Tāvad eva nam sabbālamkārapatimaṇḍitā naccagītādisu  
susikkhitā devakaññā viya rūpappattā itthiyo nānāturiyāni gahetvā  
samparivārayitvā abhiramāpentiyo naccagītavāditāni payojayimṣu.  
Bodhisatto kilesesu virattacittatāya naccādisu anabhirato muhuttam  
5 niddam okkami. Tā pi itthiyo “yass’ atthāya mayam naccādīni  
payojayema so niddam upagato, idāni kimattham kilamāmā” ti  
gahitagahitāni turīyāni ajjhottharitvā nipajjimṣu. Gandhatela-  
padīpā jhāyanti. Bodhisatto pabujjhitvā sayanapiṭṭhe pallamkena  
nisinno addasa tā itthiyo turīyabhaṇḍāni avattharitvā niddāyantiyo,  
10 ekaccā paggharitakheḷā lālākilinnagattā, ekaccā dante khādantiyo,  
ekaccā kākacchantiyo, ekaccā vippalapantiyo, ekaccā vivaṭamukhā,  
ekaccā apagatavatthā pākaṭabhībhacchasambādhaṭṭhānā.

So tāsam tam vippakāram disvā bhiyyosomattāya kāmesu  
viratto ahosi. Tassa alamkatapaṭṭiyattam Sakkabhavanasadisam pi  
15 tam mahātalam vippaviddhanānākuṇapabharitam āmakasusānam  
viya upaṭṭhāsi, tayo bhavā ādittagehasadisā viya khāyimṣu,  
“upaddutam vata bho, upassaṭṭham vata bho” ti udānam pavatti,  
ativiya pabbajjāya cittam nami. So “ajj’ eva mayā mahābhi-  
nikkhamānam nikkhamitum vaṭṭati” ti sayanā vuṭṭhāya dvāra-  
20 samīpam gantvā “ko etthā” ti āha. Ummāre sisam katvā  
nipanno Channo “aham ayyaputta Channo” ti āha.—“Aham  
ajja mahābhinikkhamānam nikkhamitukāmo, ekaṃ me assam  
kappehi” ti.

So “sādhū devā” ti assabhaṇḍakam gahetvā assasālam gantvā  
25 gandhatelapadīpesu jalantesu sumanapaṭṭavitānassa heṭṭhā ramaṇīye  
bhūmibhāge ṭhitam Kanthakam assarājānam disvā “ajja mayā  
imam eva kappetum vaṭṭati” ti Kanthakam kappesi. So kappiya-  
māno va aññāsi: “ayam kappanā atigāḷhā, aññesu divasesu uyyāna-  
kilādigamane kappanā viya na hoti, mayham ayyaputto ajja mahā-  
30 bhinikkhamānam nikkhamitukāmo bhavissati” ti.

Bodhisatto pi kho Channam pesetvā va “puttam tāva passis-  
sāmī” ti cintetvā nisinnapallamkato vuṭṭhāya Rāhulamātāya  
vasanaṭṭhānam gantvā gabbhadvāram vivari. Tasmim khaṇe anto  
gabbhe gandhatelapadīpo jhāyati. Rāhulamātā sumanamallikādīnam  
35 pupphānam ammanamattena abhippakinnasayane puttassa matthake  
hattham ṭhapetvā niddāyati. Bodhisatto ummāre pādam ṭhapetvā  
ṭhitako va oloketvā “sac’ aham deviyā hattham apanetvā mama



puttaṃ gaṇhissāmi devī pabujjhissatī ti, evaṃ me gamanantarāyo bhavissatī" ti pāsādatalato otari.

Evaṃ Bodhisatto pāsādatalā otarivā assasamīpaṃ gantvā ullamghitvā Kanthakassa piṭṭhiṃ abhirūhi. Bodhisatto assavarassa piṭṭhivaramajjhagato Channaṃ assassa vāladhiṃ gāhāpetvā 5 aḍḍharattasamaye mahādvārasamīpaṃ patto. Dvāre adhivatthā devatā dvāraṃ vivari. Bodhisatto pi nagarā nikkhamitvā Āsālhipuṇṇamāya Uttarāsālhanakkhatte vattamāne nikkhamitvā ca puna nagarābhimukho thatvā nagaraṃ oloketvā tasmīṃ puthavippadese Kanthakanivattanacetiyatṭhānaṃ dassetvā gantabbamaggābhi- 10 mukhaṃ Kanthakaṃ katvā pāyāsi.

## 6. PABBAJĀ

Bodhisatto ekaratten' eva tīpi rajjāni atikkamma tiṃsayojana-  
matthake Anomā nāma nadītīraṃ pāpuṇi. Atha Bodhisatto nadī-  
tīre thatvā Channaṃ pucchi: "kin nāma ayaṃ nadī" ti.—"Anomā 15  
nāma devā" ti.—"Amhākaṃ pi pabbajjā anomā nāma bhavissatī"  
ti paṇhiyā ghaṭṭento assassa saññaṃ adāsi. Asso uppatitvā aṭṭha-  
usabHAVITTHARĀYA nadiyā pārimatīre aṭṭhāsi. Bodhisatto assa-  
piṭṭhito oruyha rajatapattasadiṣe vālukāpuline thatvā Channaṃ  
āmantesi: "samma Channa, tvaṃ mayhaṃ ābharaṇāni c' eva 20  
Kanthakaṃ ca ādāya gaccha, ahaṃ pabbajissāmī" ti.—"Ahaṃ pi  
deva pabbajissāmī" ti. Bodhisatto "na labbhā tayā pabbajitum,  
gaccha tvaṃ" ti tikkhattum paṭibāhitvā ābharaṇāni c' eva Kantha-  
kaṃ ca paṭicchāpetvā cintesi: "ime mayhaṃ kesā samaṇasārubbā  
na hontī ti, sayam eva khaggena chindissāmī" ti dakkhiṇahatthena 25  
asiṃ gaṇhitvā vāmahatthena moliyā saddhiṃ cūlaṃ gahetvā chindi.  
Kesā dvaṅgulamattā hutvā dakkhiṇato āvattamānā sīsaṃ allīyimsu,  
tesaṃ yāvajīvaṃ tad eva pamāṇaṃ ahosi, massuṃ ca tadanurūpaṃ  
ahosi. Puna kesamassu-obharaṇakiccaṃ nāma nāhosi. Puna Bodhi-  
satto cintesi: "imāni kāsikavatthāni mayhaṃ na samaṇasārubbāni" 30  
ti. Ath' assa Kassapabuddhakāle purāṇasahāyako Ghaṭikāro  
Mahābrahmā ekaṃ Buddhantaraṃ jaraṃ appattena mittabhāvena



cintesi: “ajja me sabhāyako mahābbhinikkhamāṇaṃ nikkhanto, samaṇaparikkhāraṃ assa gahetvā gacchissāmi” ti—

Ticīvaraṇ ca patto ca vāsi sūciṇ ca bandhanam  
parissāvanena aṭṭh' ete yuttayogassa bhikkhuno ti—

- 5 ime aṭṭha samaṇaparikkhāre āharitvā adāsi. Bodhisatto arahad-  
dhajam nivāsetvā uttamapabbajjāvesam gaṇhitvā “Channa, mama  
vacanena mātāpitunnāṃ ārogyam vadehī” ti uyyojesi.

## 7. ARRIVAL AT RĀJAGAHA

- Bodhisatto pi pabbajitvā—tasmim yeva padese Anūpiyaṃ  
10 nāma ambavanam atthi, tattha sattāhaṃ pabbajjāsukhena vītināme-  
tvā—ekadivasen' eva tiṃsāyojanamaggam padasā gantvā Rāja-  
gaham pāvisi, pavisitvā sapadānam piṇḍāya cari. Sakalanagaram  
Bodhisattassa rūpadassanena Dhanapālakena pavitṭha-Rājagaham  
viya Asurindena pavitṭha-Devanagaram viya ca saṃkhobham agamāsi.  
15 Rājā pāsādatale ṭhatvā Mahāpurisaṃ disvā acchariyabbhūto jāto  
purise āṇāpesi: “gacchatha bhaṇe vīmaṃsatha, sace amanusso  
bhavissati nagarā nikkhamitvā antaradhāyissati, sace devatā bhavis-  
sati ākāseṇa gacchissati, sace nāgo bhavissati paṭhaviyaṃ nimuj-  
jitvā gamissati, sace manusso bhavissati yathāladdham bhikkham  
20 paribhuñjissati” ti.

- Mahāpuriso pi kho missakabhattam saṃharitvā “alam me  
ettakam yāpanāyā” ti ñatvā pavitṭhadvāren' eva nagarā nikkhamitvā  
Paṇḍavapabbatachāyāya puratthābhimukho nisīditvā āhāraṃ pari-  
bhuñjitum āraddho. Ath' assa antāni parivattitvā mukhena nikkha-  
25 manākārappattāni ahesum. Tato tena attabhāvena evarūpassa  
āhārassa cakkhunā pi adiṭṭhapubbatāya tena paṭikkulāhārena aṭṭiya-  
māno evaṃ attanā va attānam ovadi: “Siddhattha, tvam sulabhan-  
napānakule tivassikagandhasālībhojanam nānaggarasehi bhuñ-  
janaṭṭhāne nibbattitvā pi ekam paṃsukūlikam disvā 'kadā nu kho  
30 aham pi evarūpo hutvā piṇḍāya caritvā bhuñjissāmi, bhavissati nu



kho me so kālo' ti cintetvā nikkhanto, idāni kiṃ nāma' etaṃ karosī'' ti. Evaṃ attanā va attānaṃ ovaditvā nibbikāro butvā āhāraṃ paribhuñji. Rājapurisā taṃ pavattim disvā gantvā rañño ārocesuṃ.

Rājā dūtavacanāṃ sutvā vegena nagarā nikkhamitvā Bodhi-  
sattassa santikaṃ gantvā iriyāpathasmiṃ yeva pasīditvā Bodhi- 5  
sattassa sabbāṃ issariyaṃ niyyādesi. Bodhisatto " mayhaṃ mahā-  
rāja vatthukāmehi vā kilesakāmehi vā attho n' atthi, ahaṃ paramā-  
bhisambodhiṃ patthayanto nikkhanto'' ti. Rājā anekappakāraṃ  
yācanto pi tassa cittaṃ ālabhitvā " addhā tvaṃ Buddho bhavissasi,  
Buddhabhūtena pana te paṭhamāṃ mama vijitaṃ āgantabban '' ti. 10  
Bodhisatto pi rañño paṭiññaṃ datvā anupubbena cārikaṃ caramāno  
Ālāraṇ ca Kālāmaṃ Uddakaṇ ca Rāmaputtaṃ upasaṃkamitvā  
samāpattiyo nibbattetvā " nāyaṃ maggo bodhiyā '' ti taṃ pi  
samāpattibhāvanāṃ analaṃkaritvā sadevakassa lokassa attano  
thāma viriyasandassanattaṃ mahāpadhānaṃ padahitukāmo Uru- 15  
velaṃ gantvā " ramaṇīyo vatāyaṃ bhūmibhāgo'' ti tatth' eva vāsaṃ  
upagantvā mahāpadhānaṃ padahi.

## 8. SIX YEARS OF ASCETICISM

Koṇḍañṇapamukhā pañca pabbajitā gāmanigamarājadhānīsu  
bhikkhāya carantā tattha Bodhisattaṃ sampāpuṇṇīsu. Atha naṃ 20  
chabbassāni mahāpadhānaṃ padahantaṃ " idāni Buddho bhavissati,  
idāni Buddho bhavissati'' ti pariveṇasaṃmajjanādikāya vattapaṭi-  
vattāya upaṭṭhahamānā santikāvacaṇā c' assa ahesuṃ. Bodhisatto  
pi kho ' koṭippattaṃ dukkarakārikaṃ karissāmi'' ti ekatilaṇḍulā-  
dīhi pi vītinaṃsesi, sabbaso pi āhārūpacchedaṃ akāsi, devatā pi 25  
lomakūpehi ojaṃ upasaṃharamānā paṭikkhipi. Ath' assa tāya  
nirāhāratāya paramakasimānappattakāyassa suvaṇṇavaṇṇo kāyo  
kāḷavaṇṇo ahosi, dvattimsa Mahāpurisalakkaṇāni paṭicchannāni  
ahesuṃ. App-ekadā appāṇakaṃ jhānaṃ jhāyanto mahāvedanāhi  
abhitunno visaṇṇībhūto caṃkamaṇakoṭiyaṃ patati. 30

Mahāsattassa chabbassāni dukkarakāriyaṃ karontassa ākāse  
gaṇṭhikaraṇakālo viya ahosi. So " ayaṃ dukkarakārikā nāma bodhāya



maggo na hoti'' ti oḷārikam āhāram āhāretum gāmanigamesu  
piṇḍāya caritvā āhāram āhari. Ath' assa dvattimsa Mahāpurisa-  
lakkhaṇāni pākatikāni abesum, kāyo suvaṇṇavaṇṇo ahosi. Pañca-  
vaggiyā bbikkhū " ayam chabbassāni dukkarakārikam karonto pi  
5 sabbaññutam paṭivijjhitum nāsakkhi, idāni gāmādisu piṇḍāya caritvā  
oḷārikam āhāram āhāriyamāno kiṃ sakkhissati, bāhuliko eso  
padhānavibbhanto, sīsam nahāyitukāmassa ussāvabindutakkaṇam  
viya ambhākam etassa santikā visesatakkhaṇam, kiṃ no iminā'' ti  
Mahāpurisam pabāya attano attano pattacīvaram gahetvā aṭṭhārasi-  
10 yojanamaggaṃ gantvā Isipatanam pavasiṃsu.

### 9. SUJĀTĀ'S OFFERING

Tena kho pana samayena Uruvelāyam Senāninigame Senāni-  
kuṭimbikassa gehe nibbattā Sujātā nāma dārikā vayappattā ekasmiṃ  
nigrodharukkhe patthanaṃ akāsi: "sace samajātikam kulagharam  
15 gantvā paṭhamagabbhe puttam labhissāmi, anusamvaccharam te  
satasahassapariccāgena balikammaṃ karissāmi'' ti. Tassā sā patthanā  
samijjhi. Sā Mahāsattassa dukkarakārikam karontassa chaṭṭhe  
vasse paripuṇṇe Visākhapuṇṇamāya balikammaṃ kātukāmā hutvā  
puretaram dhenusahassam Laṭṭhimadhukavane carāpetvā tāsam  
20 khīram pañca dhenusatāni pāyetvā tāsam khīram aḍḍhatiyāni ti  
evam yāva soḷasannaṃ dhenūnaṃ khīram aṭṭha dhenuyo pivanti  
tāva khīrasa bahalataṇ ca madhurataṇ ca ojavantataṇ ca patthaya-  
mānā khīraparivattanaṃ nāma akāsi. Sā Visākhapuṇṇamadivase  
pāto va " balikammaṃ karissāmi'' ti rattiyā paccūsasamayam  
25 paccuṭṭhāya tā aṭṭha dhenuyo duhāpesi. Vacchakā dhenūnaṃ  
thanamūlaṃ nāgamamsu. Thanamūle pana navabhājanesu upanīta-  
mattesu attano dhammatāya khīradhārā pavattiṃsu. Tam accha-  
riyam disvā Sujātā sabatthen' eva khīram gahetvā navabhājane  
pakkhipitvā sabatthen' eva aggim katvā pacitum ārabbi. Tasmiṃ  
30 pāyāse paccamāne mahantamahantā bubbulā uṭṭbahitvā dakkhiṇā-  
vattā hutvā saūcaranti, ekaphusitam pi bahi na patati, uddhanato  
appamattako pi dhūmo na uṭṭhahati.



Sujātā ekadivasen' eva tattha attano pākaṭāni anekāni acchariyāni disvā Puṇṇa-dāsiṃ āmantesi: "amma Puṇṇe, ajja ambhākaṃ devatā ativiya pasannā, mayā ettake kāle evarūpaṃ acchariyaṃ nāma na diṭṭhapubbam, vegena gantvā devatṭhānaṃ paṭijaggāhī" ti. Sā "sādbu ayye" ti tassā vacanaṃ sampaṭicchitvā turitaturitā 5 rukkhamaṇi agamāsi. Bodhisatto pi kho tasmim rattibhāge pañca mahāsupīne disvā parigaṇhanto "nissamsayenāhaṃ Buddho ajja bhavissāmī" ti katasanniṭṭhāno tassā rattiyā accayena katasarīrapaṭijaggano bhikkhācārakālaṃ āgamayamāno pāto va āgantvā tasmim rukkhamaṇi nisīdi, attano pabhāya sakalarukkhamaṇi obbā- 10 sayamāno. Atha kho sā Puṇṇā āgantvā addasa Bodhisattaṃ rukkhamaṇi pācīnalokadhātum olokayamānaṃ nisinnaṃ, sarīrato c' assa nikkhantāhi pabhāhi sakalarukkhamaṇi suvaṇṇavaṇṇaṃ disvā tassā etad ahosi: "ajja ambhākaṃ devatā rukkhato oruyha sahatthen' eva balikammaṃ paṭicchitum nisinnā, maññe" ti 15 ubbegaṇṇatā hutvā vegena gantvā Sujātāya etam atthaṃ ārocesi. Sujātā tassā vacanaṃ sutvā tuṭṭhamānasā hutvā "ajja dāni paṭṭhāya mama jeṭṭhadhītuṭṭhāne tiṭṭhāhī" ti dhītu anucchavikaṃ sabbālaṃkāraṃ adāsi.

Sā "suvaṇṇapātiyaṃ pāyāsaṃ pakkipissāmī" ti cittaṃ uppā- 20 detvā sataṣaṇṇasagghaṇikaṃ suvaṇṇapātiṃ nīharāpetvā tattha pāyāsaṃ pakkipitukāmaṃ pakkaḥhājanaṃ āvajjesi. Sabbo pāyāso padumaṇṇatā udakaṃ viya vinivaṭṭitvā pātiyaṃ paṭiṭṭhāsi, ekaṇṇapātipūramatto va ahosi. Sā taṃ pātiṃ aññāya suvaṇṇapātiyā paṭikujjetvā vasaṇaṃ veṭhetvā sabbālaṃkārehi attabhāvaṃ alaṃkaritvā 25 taṃ pātiṃ attano sīse ṭhapetvā mahantena ānubhāvena nigrodhamūlaṃ gantvā Bodhisattaṃ oloketvā balavasomaṇassajātā rukkhadevatā ti saññāya diṭṭhaṭṭhānato paṭṭhāya onatonatā gantvā sīsato thālaṃ otāretvā vivaritvā suvaṇṇabhikṣāreṇa gandhapupphavāsitaṃ udakaṃ gahetvā Bodhisattaṃ upagantvā aṭṭhāsi. Ghaṭikāraṃ mahā- 30 brahmunā dinnamattikāpatto ettaṃ addhānaṃ Bodhisattaṃ avijahitvā tasmim khaṇe adassanaṃ gato. Bodhisatto pattaṃ aṇṇanto dakkhiṇaṇṇatthaṃ pasāretvā udakaṃ sampaṭicchī. Sujātā sah' eva pātiyā pāyāsaṃ Mahāpurisassa hatthe ṭhapesi. Mahāpuriso Sujātaṃ olokesi. Sā ākāraṃ sallakkhetvā "ayya, mayā tumbhākaṃ 35 pariccattaṃ gaṇhitvā yathāruciṃ gacchathā" ti vanditvā "yathā mayhaṃ manoratho nippaṇṇo evaṃ tumbhākaṃ pi nippajjatū" ti



vatvā satasahassagghanikāya suvaṇṇapātiya purāṇapaṇṇaṃ viya anapekkhā hutvā pakkāmi.

- Bodhisatto pi kho nisinnaṭṭhānā utthāya rukkhaṃ padakkhi-  
 ṇaṃ katvā pātiṃ ādāya Nerañjarāya tīraṃ gantvā—nahānaṭṭhānaṃ  
 5 Suppatiṭṭhita-titthaṃ nāma atthi—tassa tīre pātiṃ ṭhapetvā oṭarivā  
 nahātvā anekabuddhasatasahassānaṃ nivāsaṇaṃ arabaddhaṃ  
 nivāsetvā puratthābhimukho nisīditvā ekaṭṭhitālapakkappamāṇe  
 ekūnapaṇṇāsa piṇḍe katvā sabbam appodakaṃ madhupāyāsaṃ  
 paribhuñji.—So eva hi 'ssa Buddhabhūtaṃ sattaṣaṭṭhaṃ bodhi-  
 10 maṇḍe vasantassa ekūnapaṇṇāsa divasāni āhāro ahosi; ettakaṃ  
 kālaṃ n'eva añño āhāro atthi, na nahānaṃ na mukhadhovaṇaṃ  
 na sarīravalañjo, jhānasukhena maggasukhena phalasukhen' eva  
 vītināmesi.—Bodhisatto nadītīraṃbi supupphitasālavane divāvi-  
 hāraṃ katvā sāyaṇhasamaye pupphānaṃ vaṇṇato muñcanakāle  
 15 devatāhi alaṃkatena aṭṭhūsabbhavittthārena maggena siho va  
 vijambhamāno bodhirukkhābhimukho pāyāsi.

### 10. SIDDHATTHA VANQUISHES MĀRA

- Bodhisatto bodhimaṇḍaṃ āruya bodhikhandhaṃ piṭṭhito  
 katvā puratthimābhimukho dāḥamānaso hutvā "kāmaṃ taca ca  
 20 nahāru ca aṭṭhi ca avasussatu, upasussatu sarīre maṃsalohitaṃ,  
 na tveva sammāsambodhiṃ appatvā imaṃ pallaṃkaṃ bhindis-  
 sāmī" ti asanisatasannipātenāpi abhejjarūpaṃ aparājitaṃ pallaṃkaṃ  
 ābhujitvā nisīdi.

- Tasmīṃ samaye Māro devaputto "Siddhattha-kumāro mayhaṃ  
 25 vaṣaṃ atikkamitukāmo, na dāni 'ssa atikkamitaṃ dassāmī" ti  
 Mārabalassa santikaṃ gantvā etam atthaṃ ārocetvā Māraghosanaṃ  
 nāma ghoṣāpetvā Mārabalaṃ ādāya nikkhami. Atha Māro  
 devaputto diyaḍḍhayaṇasatikāṃ Girimekhalāṃ nāma hatthiṃ  
 abhirūhitvā bāhusahassaṃ māpetvā nānāvudhāni aggahesi. Ava-  
 30 sesāya pi Māraparisāya dve janā ekasadisakaṃ āvudhaṃ na  
 gaṇhimsu, nānappakāraṇaṇṇā nānappakāraṇamukhā hutvā Mahāsattaṃ  
 ajjbottharamānā āgamimsu. Dasasahassacakkavāle devatā pana



Mahāsattassa thutiyo vadamānā atthamsu. Sakko devarājā Vijayuttarasamkham dhamamāno atthāsi. Mahākāla-nāgarājā atirekapadasatena vaṇṇam vadanto atthāsi. Mahābrahmā seta-chattam dhārayamāno atthāsi. Mārabale pana bodhimaṇḍam upasamkamante upasamkamante tesam eko pi thātum nāsakkhi. 5 sammukhasammukhatthānen' eva palāyimsu. Mahāpuriso ekako va nisīdi.

Māro pi attano parisam āha: "tātā, Suddhodana-puttena Siddhatthena sadiso añño puriso nāma n' atthi, mayam sammukhā yuddham dātum na sakkhissāma, pacchābhāgena dassāmā" ti. 10 Mahāpuriso pi tīṇi passāni oloketvā sabbadevatānam palātattā suññā ti addasa. Puna uttarapassena Mārabalam ajjhottharamānam disvā "ayam ettako jano mam ekakam sandhāya mahantam vāyāmam parakkamam karoti, imasmim thāne mayham mātāpitā vā bhātā vā añño vā koci ñātako n' atthi, imā pana dasa pāramiyo va mayham 15 dīgharattam puṭṭhaparijanasadisā, tasmā pāramiyo va phalakam katvā pāramisatthen' eva paharitvā ayam balakāyo mayā viddham-setum vaṭṭatī" ti dasa pāramiyo āvajjamāno nisīdi.

Atha Māro devaputto "eten' eva Siddhattham palāpessāmi" ti vātamaṇḍalam samuṭṭhāpesi. Tam khaṇam yeva puratthimādibhedā 20 vātā samuṭṭhahitvā adbhayojana-dvijojana-tijojana-ppamāṇāni pabbatakūṭāni padāletvā vanagaccharukkhādīni ummūletvā samantā gāmanigame cuṇṇavicuṇṇam kātum samatthā pi Mahāpurisassa puññatejēna vihatānubhāvā Bodhisattam patvā cīvarakaṇṇamattam pi cāletum nāsakkhimsu.—Tato "udakena nam ajjhottharitvā 25 māressāmi" ti mahāvassam samuṭṭhāpesi. Tassānubhāvena nparūpari satapaṭalasahassapaṭalādibhedā valāhakā uṭṭhahitvā vassimsu, vuṭṭhidhārāvegena paṭhavī chiddā ahosi, vanarukkhādīnam uparibhāgena mahā-ogho āgantvā Mahāsattassa cīvare ussāvabinduṭṭhānamattam pi temetum nāsakkhi.—Tato pāsāṇavassam samuṭ- 30 ṭhāpesi. Mahantāni mahantāni pabbatakūṭāni dhūpayantāni pajjalantāni ākāsenāgantvā Bodhisattam patvā dibbamālāgulābhāvam āpajjimsu.—Tato paharaṇavassam samuṭṭhāpesi. Ekatodhārā-ubhatodhārā-asi-satti-khurappādayo dhūpayantā pajjalantā ākāsenā- 35 gantvā Bodhisattam patvā dibbapupphāni ahesum.—Tato aṅgāraka-vassam samuṭṭhāpesi. Kimsukavaṇṇā aṅgārā ākāsenāgantvā Bodhisattassa pādāmūle dibbapupphāni hutvā vikirimsu.—Tato



kukkuḷavassam samuṭṭhāpesi. Accuṇṇho aggivaṇṇo kukkuḷo ākāsenā-  
gantvā Bodhisattassa pādamūle candanacuṇṇam hutvā nipāti.—  
Tato vālukavassam samuṭṭhāpesi. Atisukhumavālukā dhūpayantā  
pajjalantā ākāsenāgantvā Bodhisattassa pādamūle dibbapupphāni  
5 hutvā nipatimsu.—Tato kalavassam samuṭṭhāpesi. Taṃ kalalam  
dhūpayantaṃ pajjalantaṃ ākāsenāgantvā Bodhisattassa pādamūle  
dibbavilepanaṃ hutvā nipāti.—Tato “iminā bhimsētvā Siddhatthaṃ  
palāpessāmi” ti andhakāraṃ samuṭṭhāpesi. Taṃ caturaṅgasaman-  
nāgataṃ mahātamaṃ hutvā Bodhisattaṃ patvā suriyappabhā-  
10 vihataṃ viya andhakāraṃ antaradhāyi.

Evam Māro imāhi navahi vātavassapāsāṇapāharaṇaṅgārakuk-  
kuḷavālīkakalalandhakāravuṭṭhīhi Bodhisattaṃ palāpetuṃ asakkonto  
“kiṃ bhāṇe tiṭṭhatha, imaṃ kumāraṃ gaṇhatha hanatha palāpethā”  
ti parisam āṇāpetvā sayam pi Girimekhalassa hatthino khandhe  
15 nisinno cakkāvudhaṃ ādāya Bodhisattaṃ upasaṃkamitvā “Siddhat-  
tha, utṭhahatha etasmā pallaṃkā, nāyaṃ tuyhaṃ pāpuṇāti, mayhaṃ  
eso pāpuṇāti” ti āha. Mahāsatto tassa vacanaṃ sutvā avoca:  
“Māra, n’ eva tayā dasa pāramiyo pūritā na upapāramiyo na  
paramatthapāramiyo, na pi pañca-mahāpariccāgā pariccattā, na  
20 nāpatthacariyā na lokatthacariyā na buddhicariyā pūritā, nāyaṃ  
pallaṃko tuyhaṃ pāpuṇāti, mayh’ ev’ eso pāpuṇāti” ti. Māra  
kuddho kodhavegaṃ asahanto Mahāpurisassa cakkāvudhaṃ vissaj-  
jesi, tan tassa dasa pāramiyo āvajjentassa uparibhāge mālāvitānaṃ  
hutvā atṭhāsi.

25 Tato Mahāpuriso “pūritapāramīnaṃ Bodhisattānaṃ abhi-  
sambujjhanadivase pattapallaṃkaṃ mayhaṃ pāpuṇāti” ti vatvā  
ṭhitam Māraṃ āha: “Māra, tuyhaṃ dānassa dinnabhāve ko  
sakkhī” ti. Māro “ime ettakā sakkhino” ti Mārabalābhimukhaṃ  
hatthaṃ pasāresi. Tasmim khaṇe Māraparīsāya “ahaṃ sakkhī,  
30 ahaṃ sakkhī” ti pavattasaddo paṭhavī-udrīyana-saddasadiṣo ahosi.  
Atha Māro Mahāpurisaṃ āha: “Siddhattha, tuyhaṃ dānassa  
dinnabhāve ko sakkhī” ti. Mahāpuriso “tuyhaṃ tāva dānassa  
dinnabhāve sacetanā sakkhino, mayhaṃ pana imasmim ṭhāne  
sacetano koci sakkhī nāma n’ atthi, tiṭṭhatu tāva me avasesatta-  
35 bhāvesu dinnadānaṃ, Vessantarattabhāve pana ṭhatvā sattasataka-  
mahādānassa tāva dinnabhāve ayaṃ acetanā pi ghanamahāpaṭhavī  
sakkhī” ti cīvaragabbhantarato dakkhiṇahatthaṃ abhinīharitvā





“Vessantarattabhāve t̥hatvā mayham sattaṣaṭṭakamahādānassa di-  
 āqueuāq tvam sakkhī” ti mahāpaṭṭhavi-abhimukham hattham  
 pasāresi. Mahāpaṭṭhavi “ahan te tadā sakkhī” ti virāvasatena  
 virāvasaḥassena virāvasaṭṭasahassena Mārabalam avattharamānā  
 viya unnadī. Tato Mahāpurise “dinnan te Siddhattha mahādānam 5  
 uttamadānam” ti Vessantaradānam sammāsante sammāsante,  
 diyaḍḍhayaḥjanasatiko Girimekhala-hatthi jannukehi paṭiṭṭhāsi,  
 Māraparisā disāvidisā palāyi, dve ekamaggena gatā nāma n’ atthi,  
 sīsābharaṇāni c’ eva nivatthavatthāni ca paḥāya sammukhasam-  
 mukhā disāhi yeva palāyimsu. 10

Tato devasaṃghā palāyamānaṃ Mārabalaṃ disvā “Mārassa parājayo jāto, Siddhattha-kumārassa jayo, jayapūjaṃ karissāmā” ti nāgā nāgānaṃ supaṇṇā supaṇṇānaṃ devatā devatānaṃ brahmāno brahmānaṃ pesetvā gandhamālādihatthā Mahāpurisassa santikaṃ bodhipallaṃkaṃ agamaṃsu. Evaṃ gatesu ca pana tesu,

“Jayo hi Buddhassa sirīmato ayam  
Mārassa ca pāpimato parājayo” —  
ugghosayum bodhimande pamoditā  
jayam tadā nāgaganā Mahesino.

“Jayo hi Buddhassa sirīmato ayaṃ  
Mārassa ca pāpimato parājayo”—  
ugghosayum bodhimande pamoditā  
supannasamgbā pi jayam Mahesino.

“Jayo hi Buddhassa sirīmato ayam  
Mārassa ca pāpimato parājayo”—  
ugghosayum bodhimande pamoditā  
jayam tadā devaganā Mahesino.

“Jayo hi Buddhassa sirīmato ayaṃ  
Mārassa ca pāpimato parājayo”—  
ugghosayum bodhimande pamoditā  
jayam tadā brahmaganā pi tādino.

Avasesā dasasu cakkavālasabassesu devatā mālāgandhavilepanehi  
pūjayamānā nānappakārā thutiyo vadamānā aṭṭhamso.



## 11. SIDDHATTHA BECOMES BUDDHA

- Evam dharamāne yeva suriye Mahāpuriso Mārabalam vidha-  
 metvā cīvarūparipatamānehi bodhirukkhamkurehi rattapavāladalehi  
 viya pūjayamāno paṭhame yāme pubbenivāsañāṇaṃ majjhimayāme  
 5 dibbacakkhum visodhetvā pacchimayāme paṭiccasamuppāde ñāṇaṃ  
 otāresi. Ath' assa dvādasapadikaṃ paccayākāraṃ vaṭṭavivaṭṭavasena  
 anulomapaṭilomato sammasantassa dasasahassilokadhātu udaka-  
 pariyaṇtaṃ katvā dvādasakkhattuṃ saṃkampi. Mahāpurise pana  
 dasasahassilokadhātuṃ unnādetvā aruṇuggamanavelāya sabbañ-  
 10 ñutañāṇaṃ paṭivijjhante sakaladasasahassilokadhātu alaṃkata-  
 paṭiyattā ahosi. Pācīnacakkavālamukhavatṭiyaṃ ussāpitānaṃ dhajā-  
 naṃ paṭākānaṃ raṃsiyo pacchimacakkavālamukhavatṭiyaṃ  
 pabaranti, tathā pacchimacakkavālamukhavatṭiyaṃ ussāpitānaṃ  
 pācīnacakkavālamukhavatṭiyaṃ, uttaracakkavālamukhavatṭiyaṃ  
 15 ussāpitānaṃ dakkhiṇacakkavālamukhavatṭiyaṃ, dakkhiṇacakkavāla-  
 mukhavatṭiyaṃ ussāpitānaṃ uttaracakkavālamukhavatṭiyaṃ paba-  
 ranti, paṭhavitale ussāpitānaṃ pana dhajānaṃ paṭākānaṃ Brahma-  
 lokaṃ āhacca aṭṭhaṃsu. Brahmaloce baddhānaṃ paṭhavitale paṭiṭ-  
 ṭhaṃsu, dasasahassacakkavāle pupphūpagarukkhā pupphaṃ  
 20 gaṇhaṃsu, phalūpagarukkhā phalapiṇḍibhārabharitā ahesuṃ,  
 khandhesu khandhapadumāni pupphaṃsu, sākāsu sākāpadumāni,  
 latāsu latāpadumāni, ākāse olambakapadumāni, silātalāni bhinditvā  
 uparūpari sattaṣaṭṭa hutvā daṇḍakapadumāni utṭhaṃsu, dasa-  
 sahassilokadhātu vaṭṭetvā viṣaṭṭhamālāguḷā viya susantbata-  
 25 pupphasanthāro viya ca ahosi, cakkavālantaresu aṭṭhayaṇasahassa-  
 lokantarikā sattaṣuriyappabbhāya pi anobhāsitaṃpubbā ekobhāsā  
 ahesuṃ, caturāsītiyojanasahassagambhīro mahāsamuddo madhu-  
 rodako ahosi, nadiyo na-ppavattisaṃsu, jaccandhā rūpāni passisaṃsu,  
 jātibadhirā saddaṃ suṇisaṃsu, jātīpiṭṭhasappī padasā gacchisaṃsu,  
 30 andubandhanādīni chinditvā patisaṃsu.

Evam aparimāṇena sirivibhavena pūjayamāne, nekappakāresu  
 acchariyadhammesu pātubhūtesu, sabbaññutañāṇaṃ paṭivijjhitaṃ  
 sabbabuddhānaṃ avijahitaṃ udānaṃ udānesi :

- 35 Anekajātisamsāraṃ sandhāvissaṃ anibbisaṃ  
 gaḥakāraṃ gavesanto, dukkhā jāti punappunaṃ.



Gabakāraka, diṭṭho si, puna gehaṃ na kāhasi,  
sabbā te phāsukā bhaggā, gabakūṭaṃ visamkhitam,  
visamkhāragataṃ cittaṃ taṇhānaṃ khayam ajjhaṃ ti.

## 12. FORMULATION OF PATICCASAMUPPĀDA

[Udāna : Bodhi-Sutta]

5

### I

Bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre bodhi-  
rukkhamūle paṭhamābhisambuddho. Tena kho pana samayena  
Bhagavā sattāhaṃ ekapallamaṃ kenā nisinnaṃ hoti vimuttisukhapāṭi-  
samvedī. Atha kho Bhagavā tassa sattāhassa accayena tamhā samā- 10  
dhiṃhā vuṭṭhahitvā rattiyā paṭhamam yāmaṃ Paṭiccasamuppādam  
anulomaṃ sādhukaṃ manasākāsi: "iti imasmiṃ sati idaṃ hoti,  
imass' uppādā idaṃ uppajjati, yadidaṃ—avijjāpaccayā samkhārā,  
samkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāma-  
rūpapaccayā saṅkhāyatanaṃ, saṅkhāyatanaṃ paccayā phasso, phassapaccayā 15  
vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādāna-  
paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ  
sokaparidevaḍaḍḍhādomanassupāyāsā sambhavanti, evaṃ etassa  
kevalassa dukkhakhandhassa samudayo hoti" ti.

### II

20

Atha kho Bhagavā tassa sattāhassa accayena tamhā samā-  
dhiṃhā vuṭṭhahitvā rattiyā majjhimam yāmaṃ Paṭiccasamuppādam  
paṭilomaṃ sādhukaṃ manasākāsi: "iti imasmiṃ asati idaṃ na hoti,  
imassa nirodhā idaṃ nirujjhati, yadidaṃ—avijjānirodhā samkhāra-  
nirodho, samkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāma- 25  
rūpanirodho, nāmarūpanirodhā saṅkhāyatananirodho, saṅkhāyatananirodhā  
phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhā-  
nirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhava-  
nirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ soka-



paridevadukkhadomanassupāyāsā nirujjhanti, evam etassa kevalassa dukkhakkhandhassa nirodho hoti" ti.

### III

- Atha kho Bhagavā tassa sattāhassa accayena tambhā samā-
- 5 dhimbhā vuṭṭhabitvā rattiyaṃ pacchimaṃ yāmaṃ Paṭiccasamuppādaṃ anulomapaṭilomaṃ sādhukaṃ manasākāsi: "iti imasmiṃ sati idaṃ hoti, imass' uppādā idaṃ uppajjati, imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ—avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāma-
- 10 rūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādāna-
- paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ soka-
- paridevadukkhadomanassupāyāsā sambhavanti, evam etassa kevalassa dukkhakkhandhassa samudayo hoti; avijjāya tveva asesavirāga-
- 15 nirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatana-
- nirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanā-
- nirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādāna-
- nirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho,
- 20 jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā niruj-
- jhanti, evam etassa kevalassa dukkhakkhandhassa nirodho hoti" ti.

Atha kho Bhagavā etaṃ atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

- 25 Yadā have pātubhavanti dhammā  
ātāpino jhāyato brāhmaṇassa,  
vidhūpayam tiṭṭhati Mārasenaṃ  
suriyo va obhāsayam antalikkhaṃ ti.

### 13. THE FIRST SERMON

Bhagavā jhānasukhena maggasukhena phalasukhen' eva ca  
30 vītināmesi. Ettāvatā sattasattābhāni paripuṇṇāni. Ath' assa



tasmim̐ sattasattāhamatthake ekūnapaññāsatime divase tattha nisinnassa “mukhaṃ dhovissāmi” ti cittaṃ udapādi. Satthā Anotattadahe udakena mukhaṃ dhovitvā tatth’ eva rājāyatanamūle nisīdi.

Tasmim̐ samaye Tapassu-Bhallukā nāma dve vāṇijā pañcahi 5 sakaṭasatehi Ukkalā janapadā Majjhimadesaṃ gacchantā attano ñātisālohitāya devatāya sakaṭāni sannirumbhitvā Satthu āhārasampādane ussāhitā manthaṇ ca madhupiṇḍikaṇ ca ādāya “pati- gaṇhātu no bhante Bhagavā imaṃ āhāraṃ anukampaṃ upādāyā” ti Satthāraṃ upasaṃkamitvā aṭṭhaṃsu. Bhagavā selamaye paṭṭe 10 āhāraṃ patigaṇhitvā paribhuñjitvā anumodanaṃ akāsi. Dve bhātarā Buddhaṇ ca Dhammaṇ ca saraṇaṃ gantvā dnevācika- upāsakā ahesuṃ. Atha tesam̐ “ekaṃ no bhante paricāritabbaṭ- ṭhānaṃ dethā” ti vadantānaṃ dakkhiṇabhatthena attano sīsaṃ parāmasitvā kesadhātuyo adāsi. Te attano nagare tā dhātuyo anto 15 pakkhipitvā cetiyaṃ patitṭhāpesuṃ. Sammāsambuddho pi kho tato utṭhāya puna Ajapālanigrodham eva gantvā nigrodhamūle nisīdi.

Ath’ assa tattha nisinnamattass’ eva attanā adhigatassa dham- massa gambhīrattaṃ paccavekkhantassa buddhānaṃ āciṇṇo 20 “adhigato kho my-āyaṃ dhammo” ti paresaṃ dhammaṃ adesetu- kammaṭākārappavatto vitakko udapādi. Atha Brahmā Sahampati “nassati vata bho loko, vinassati vata bho loko” ti dasahi cakkavāla- sabassehi Sakka-Suyāma-Santusita-Sunimmita-Vasavatti-Mahā- brahmuno ādāya Satthu santikaṃ gantvā “desetu bhante Bhagavā 25 dhammaṃ, desetu bhante Bhagavā dhammaṃ” ti ādinā nayena dhammadesanaṃ āyāci. Satthā tassa paṭiññaṃ datvā “kassa nu kho ahaṃ paṭhamam̐ dhammaṃ deseyyan” ti cintento “Ālāro paṇḍito, so imaṃ dhammaṃ khippaṃ ājānissati” ti cittaṃ uppā- detvā puna olokento tassa sattāhakālakatabhāvaṃ ñatvā Uddakaṃ 30 āvajjesi. Tassāpi abhidosa-kālakatabhāvaṃ ñatvā “bahūpakārā kho Pañcavaggiyā bhikkhū” ti Pañcavaggiye ārabba manasikāraṃ katvā “kaṃ nū kho te etarahi viharanti” ti āvajjento “Bārāṇa- siyaṃ Migadāye” ti ñatvā “tattha gantvā dhammacakkaṃ pavat- tessāmi” ti katipāhaṃ Bodhimaṇḍasamantā yeva piṇḍāya caranto 35 viharitvā “Āsāhipuṇṇamāsiyaṃ Bārāṇasiṃ gamissāmi” ti cātud- dasiyaṃ paccūsasamaye pabhātāya rattiyaṃ kālāss’ eva pattacīvaraṃ



ādāya aṭṭhārasayojanamaggam paṭipanno antarāmagge Upakam  
nāma Ajjivikam disvā tassa attano Buddhabhāvaṃ ācikkhivā taṃ  
divasaṃ yeva sāyaṇhasamaye Isipatanaṃ agamāsi.

- Pañcavaggiyatherā Tathāgataṃ dūrato va āgacchantam disvā  
5 "ayaṃ āvuso samaṇo Gotamo paccayabāhullāya āvattitvā pari-  
puṇṇakāyo phitindriyo suvaṇṇavaṇṇo hutvā āgacchati, imassa  
abhivādanādīni na karissāmā, mahākulappasūto kho pan' esa  
āsanābhibhāraṃ arahati, ten' assa āsanamattaṃ paññāpessāmā" ti  
katikam akāmsu. Te Bhagavatā mettacittena phutṭhā, Tathāgate  
10 upasaṃkamante upasaṃkamante, sakāya katikāya saṇṭhātum asak-  
kontā abhivādanapaccutṭhānādīni sabbakiccāni akāmsu, Sambuddha-  
bhāvaṃ pan' assa ajānamānā kevalaṃ nāmena ca 'āvuso'-vādena ca  
samudācaranti. Atha ne Bhagavā "mā bhikkhave Tathāgataṃ  
nāmena ca 'āvuso'-vādena ca samudācaratha, ahaṃ bhikkhave  
15 Tathāgato Sammāsambuddho" ti attano Buddhabhāvaṃ saññāpetvā  
paññattavarabuddhāsane nisinno, Uttarāsāḷhanakkhattayoge vatta-  
māne, aṭṭhārasahi Brahmakoṭṭhi parivuto Pañcavaggiye there  
āmantetvā Dhammacakkapavattana-Suttaṃ desesi. Satthā  
tatth' eva vassaṃ upagantvā sabbe [Pañcavaggiye there] sotā-  
20 pattiphale patitṭhāpetvā pañcamiyaṃ pakkhassa pañca pi jane  
sannipādetvā Anantallakkhaṇa-Suttantaṃ desesi. Desanā-  
pariyosāne pañca pi therā arahattaphale patitṭhabhimsu.

#### 14. THE FIRST CONVERTS

- Atha Satthā Yasassa kulaputtassa upanissayaṃ disvā taṃ  
25 rattibhāge nibbijjivā gehaṃ pahāya nikkhantaṃ "ehi Yasā" ti  
pakkosivā tasmim yeva rattibhāge sotāpattiphale punaḍivase  
arahatte patitṭhāpetvā apare pi tassa sahāyake catupaṇṇāsa jane  
'ehibhikkhu'-pabbajjāya pabbājetvā arahattaṃ pāpesi. Evaṃ  
loke ekasaṭṭhiyā arahantesu jātesu Satthā vutthavasso pavāretvā  
30 "caratha bhikkhave cārīkan" ti saṭṭhiṃ bhikkhū disāsu pesetvā  
sayam Uruvelaṃ gacchanto antarāmagge Kappāsiyavanasaṇḍe tiṃsa  
jane Bhaddavaggiye kumāre vinesi. Te pi sabbe 'ehibhikkhu'-  
bhāven' eva pabbājetvā disāsu pesetvā sayam Uruvelaṃ gantvā



adḍhuddhāni pāṭihāriyasahassāni dassetvā Uruvelakassapādayo  
sahassa-Jaṭṭāparivāre tebhātika-Jaṭṭe vinetvā 'ehibbhikkhu'-bhāven'  
eva pabbājetvā Gayāsise nisīdāpetvā *Ā d i t t a p a r i y ā y a*-desanāya  
arahatte paṭiṭṭhāpetvā tena arahantasahassena parivuto "Bimbisāra-  
rañño dinnam paṭiññam mocessāmī" ti Rājagahanagarūpacāre 5  
Laṭṭhivanuyyānam agamāsi.

Rājā uyyānapālassa santikā "Satthā āgato" ti sutvā dvādasa-  
nahutehi brāhmaṇagahapatikehi parivuto Satthāram upasaṃkamitvā,  
cakkavicittatalesu suvaṇṇapaṭavītānam viya pabhāsamudayaṃ  
vissajjentesu, Tathāgatassa pādesu sirasā nipatitvā ekamantaṃ 10  
nisīdi saddhim parisāya. Mahājano Satthugunakathaṃ yeva kathesi.  
Bhagavā *M a h ā n ā r a d a k a s s a p a*-Jātakam kathetvā cattāri saccāni  
pakāsesi. Magadharājā ekādasahi nahutehi saddhim sotāpattiphale  
paṭiṭṭhāsi, ekam nahutaṃ upāsakattaṃ paṭivedesi. Rājā Satthu  
santike nisinno yeva pañca assāsake pavedetvā saraṇam gantvā 15  
svātanāya nimantetvā āsanā vuṭṭhāya Bhagavantam padakkhiṇam  
katvā pakkāmi.

Satthā bhikkhusahassaparivuto Rājagaham pāvīsi. Rājā  
Buddhapamukhassa saṃghassa mahādānam datvā "ahaṃ bhante  
tīṇi ratanāṇi vinā vaṭṭitum na sakkhissāmī, velāya vā avelāya 20  
vā Bhagavato santikaṃ āgamissāmī, Laṭṭhivanuyyānaṃ ca nāma  
atidūre, idam pana ambhākam Veluvanaṃ nāma uyyānam nātidūre,  
gamanāgamanasampannam Buddhārahaṃ senāsanam idam me  
Bhagavā patigaṇhātū" ti suvaṇṇabhiṃkārena pupphagandhavāsita-  
maṇivaṇṇa-udakam ādāya Veluvanuyyānam pariccajanto Dasa- 25  
balassa hatthe udakam pātesi. Tasmim āramapaṭiggahāṇe Buddha-  
sāsanassa mūlāni otiṇṇāni ti mahāpaṭhavī kampi. Satthā Velu-  
vanārāmaṃ paṭiggahetvā rañño anumodanam katvā vuṭṭhāyāsanaṃ  
bhikkhusaṃghaparivuto Veluvanaṃ agamāsi.

Tasmim kho pana samaye Sāriputto ca Moggallāno cā ti dve 30  
paribbājakā Rājagaham upanissāya viharanti amataṃ pariyesamānā,  
Tesu Sāriputto Assaji-theraṃ piṇḍāya pavitṭhaṃ disvā pasannacitto  
payirupāsitvā "ye dhammā hetuppabbhavā" ti gāthaṃ sutvā sotā-  
pattiphale paṭiṭṭhāya saḥāyakassa Moggallānaparibbājakassāpi tam  
eva gāthaṃ abhāsi. So pi sotāpattiphale paṭiṭṭhahi. Te ubho 35  
pi Saṇḍjayaṃ oloketvā attano parisāya saddhim Satthu santike  
pabbajimsu. Tesu Mahāmoggallāno sattāhena arabattaṃ pāpuṇi,



Sāriputtatthero addhamāseṇa; ubbo pi ca ne Satthā aggasāvakaṭṭhāne ṭhapesi. Sāriputtattherena arahattapattadivase yeva sāvakasanni-pātaṃ akāsi.

### 15. VISIT TO KAPILAVATTHU

- 5 Tathāgate pana tasmiṃ ñeva Veḷuvanuyyāne viharante Suddho-  
dana-mahārājā “putto kira me chabbassāni dukkarakārikaṃ caritvā  
paramābhisambodhiṃ patvā pavattavaradhammacakko Rājagahaṃ  
nissāya Veḷuvane viharatī” ti sutvā sabbam rājabalaṃ olokento  
Kāḷudāyiṃ addasa. So kira raṇṇo sabbatthasādhako abbhantariko  
10 ativissāsiko Bodhisattena saddhiṃ ekadivase jāto sahapameukīlito  
sahāyo. Atha naṃ rājā āmantesi: “tāta Kāḷudāyi, ahaṃ mama  
puttaṃ passitukāmo, dujjāno kho pana jīvitantarāyo, ahaṃ jīvamāno  
va puttaṃ daṭṭhuṃ icchāmi, sakkhissasi nu kho me puttaṃ  
dassetu” ti.—“Sakkhissāmi deva, sace pabbajitūṃ labhissāmi”  
15 ti.—“Tāta, tvaṃ pabbajitvā vā apabbajitvā vā mayhaṃ puttaṃ  
dassehi” ti. So “sādhū devā” ti raṇṇo sāsanaṃ ādāya Rājagahaṃ  
gantvā Satthu dhammadesanavelāya parisapariyante ṭhito dham-  
maṃ sutvā saparivāro arahattaphalaṃ patvā ‘ehibbhikkhu’-bhāve  
patiṭṭhāsi.
- 20 Satthā Buddho hutvā paṭhamam antovassam Isipatane vasitvā  
vutthavasso pavāretvā Uruvelaṃ gantvā tattha tayo māse vasanto  
tebhātika-Jaṭile vinetvā bhikkhusahassaparivāro Phussamāsa-  
puṇṇamāya Rājagahaṃ gantvā dve māse vasi. Ettāvatā  
Bārāṇasito nikkhantassa pañca māsā jātā, sakalo Hemanto atik-  
25 kanto, Udāyittherassa āgatadivasato sattatṭhādivasā vītivattā. So  
Phagguṇipuṇṇamāsiyaṃ cintesi: “atikkanto Hemanto, Vasanta-  
samayo anuppatto, manussehi sassādīni uddharitvā sammukhaṭṭhāne  
maggā dinnā, haritatinasanchannā paṭhavi, supupphitā vanasaṇḍā,  
paṭipajjanakkhamā maggā, kālo Dasabalassa ñātisaṃgahaṃ kātun”  
30 ti. Atha Bhagavantaṃ upasaṃkamitvā “bhante, tumbhākaṃ pitā  
Suddhodana-mahārājā passitukāmo, karoṭha ñātakānaṃ saṃgahan”  
ti.—“Sādhū Udāyi, karissāmi ñātakānaṃ saṃgahaṃ, bhikkhu-



samghassa ārocehi, gamiyavattam pūressanti" ti.—"Sādhū bhante"  
ti thero ārocesi. Bhagavā Aṅga-Magadha-vāsinaṃ kulaputtānaṃ  
dasahi sahassehi Kapilavattū-vāsinaṃ dasahi sahassehi ti sabbehi'  
eva vīsatisahassehi khīṇāsavabbikkhūhi parivuto Rājagahā nikkha-  
mitvā divase divase yojanaṃ gacchati. "Rājagahato satthiyojanaṃ 5  
Kapilavattū dvihi māsehi pāpuṇissāmi" tiaturitacārikaṃ pakkāmi.

Sākiyā pi kho anuppatte Bhagavati "ambhākaṃ ñātisettham  
passissāma" ti sannipatitvā Bhagavato vasaṇatthānaṃ vīmaṃsa-  
mānā "Nigrodha-Sakkassa ārāmo ramaṇiyo" ti sallakkhetvā tattha  
sabbam paṭijagganavidhiṃ kāretvā gandhapupphahattā paccug- 10  
gamaṇaṃ karontā sabbālaṃkārapatimaṇḍite daharadahare nāgara-  
dārake ca dārikāyo ca paṭhamam pabhiṇṇesu, tato rājakumāre ca  
rājakumāriyo ca ; tesam anantaraṃ sāmam gandhapupphacūṇḍihi  
pūjayamānā Bhagavantam gahetvā Nigrodhārāmaṃ eva agamaṃsu.  
Tatra Bhagavā vīsatisahasakhīṇāsavaparivuto paññattavarabuddhā- 15  
sane nisīdi. Nisīnne Bhagavati sikhāppatto ñātisamāgamo abosi.  
Sabbe ekaggacittā hutvā nisīdimesu. Satthā V e s s a n t a r a -  
Jātakam kathesi. Dhammadesanaṃ sutvā sabbe utthāya vanditvā  
pakkamimesu ; eko pi rājā vā rājamahāmatto vā "sve ambhākaṃ  
bhikkham gaṇhathā" ti vatvā gato nāma n' atthi. Satthā puna- 20  
divase vīsatisahasabhikkhuparivuto Kapilavattū piṇḍāya pāvīsi.  
Tam na koci gantvā nimantesi vā pattam vā aggahesi.

"Ayyo kira Siddhatthakumāro piṇḍāya carati" ti dvibhūma-  
tibhūmakādisu pāsādesu sīhapañjare vivaritvā mahājano dassana-  
vyāvaṭṭo abosi. Rāhulamātā pi devī "ayyaputto kira imasmim 25  
yeva nagare mahantena rājānubhāvena suvaṇṇasivikādīhi vicaritvā  
idāni kessamassup ohāretvā kāsāyavattavasano kapālahattā  
piṇḍāya carati, sobhati nu kho" ti sīhapañjaraṃ vivaritvā olokaya-  
mānā Bhagavantam nānāviraḡasamujjalāya sarīrappabbhāya nāgara-  
vīthiyo obhāsetvā vyāmapabbhāparikkhepasamupabbūhāya asitānu- 30  
byañjanāvabhāsītāya dvattimsamahāpurisalakkhaṇapatimaṇḍitāya  
anopamāya Buddhasiriyā virocāmānaṃ diṣvā

"Siniddhanīlamudukuñcitakeso  
suriyasunimmalatalābbhinalāṭṭo  
yuttatuṅgamodukāyatanāso  
raṃsijālavitato naraśīho" ti



evamādikāhi atthahi narasīhagātbāhi nāma abhittavitvā “tumbhā-  
kam putto piṇḍāya caratī” ti raṇṇo ārocesi. Rājā samviggahadayo  
hatthena sātakam saṇṭhapento turitaturitam nikkhamitvā vegena  
gantvā Bhagavato purato ṭhatvā āha: “kim bhante amhe lajjā-  
5 petha, kimattham piṇḍāya caratha, kim ‘ettakānam bhikkhūnam  
na sakkā bhattam laddhun’ ti saṇṇam karitthā” ti.—“Cārittam  
etaṃ mahārāja amhākan” ti.—“Nanu bhante amhākam Mahā-  
sammatakhattiyavaṃso nāma vaṃso, tattha ca ekakhattiyo pi  
bhikkhācāro nāma n’ atthī” ti.—“Ayaṃ mahārāja rājavamso nāma  
10 tava vaṃso, amhākam pana Dīpaṃkaro Koṇḍañño -pe- Kassapo ti  
ayaṃ Buddhavaṃso nāma, ete ca aññe ca ānekaśaṃsasaṃkhā  
Buddhā bhikkhācārā bhikkhācāren’ eva jīvikam kappesun” ti  
antaravīthiyam ṭhito va

15 Uttiṭṭhe na-ppamajjeyya, dhammam sucaritam care,  
dhammacārī sukham seti asmiṃ loke paramhi ca

imaṃ gātham āha. Gāthāpariyosāne rājā sotāpattiphale patiṭṭhāsi.  
Sotāpattiphalaṃ sacchikatvā yeva pana Bhagavato pattam gahetvā  
sapaṇisaṃ Bhagavantam mahāpāsādam āropetvā paṇitena khāda-  
nīyena bhojanīyena parivisi.

20

## 16. CONVERSION OF RĀHULA

Bhattakiccapariyosāne sabbam itthāgāram āgantvā Bhaga-  
vantam vandi ṭhapetvā Rāhulamātaram. Sā pana “gaccha,  
ayyaputtam vandāhī” ti pariṇanena vuccamānā pi “sace mayham  
guṇo atthi sayam eva me santikam ayyaputto āgamissati, āgataṃ  
25 eva naṃ vandissāmī” ti vatvā na agamāsi. Bhagavā rājānam  
pattam gāhāpetvā dvīhi aggasāvakehi saddhim rājadhītāya siri-  
gabbham gantvā “rājadhītā yathārucim vandamānā na kiñci  
vattabbā” ti vatvā paṇṇatte āsane nisīdi. Sā vegena gantvā  
gopphakesu gahetvā pādapiṭṭhiyam sīsam parivattetvā yathaj-  
30 jhāsayam vandi. Rājā rājadhītāya Bhagavati sinehabahumānādi-  
guṇasampattiyo kathesi: “bhante mama dhītā tumhehi kāsāyāni



nivatthānī ti sutvā tato paṭṭhāya kāsāvavatthā jātā, tumbhākaṃ ekabhattikabhāvaṃ sutvā ekabhattikā va jātā, tumbhehi mahāsayanassa chaḍḍitabhāvaṃ ñatvā paṭṭikamañcake yeva nipannā, tumbhākaṃ mālāgandhādīhi viratabhāvaṃ ñatvā viratamālāgandhā va jātā, attano ñātakesu 'mayhaṃ paṭijaggiissāmā' ti sāsane pesīte 5 ekañātikam pi na olokesi, evaṃ guṇasampannā me Bhagavā dhītā" ti.—“Anacchariyaṃ mahārāja yaṃ idāni tayā rakkhiyamānā rājadhītā paripakke ñāṇe attānaṃ rakkheyya, esā pubbe anārakkhā pabbatapāde vicaramānā aparipakke ñāṇe attānaṃ rakkhī" ti vatvā C a n d a k i n n a r a-Jātakam kathetvā utṭhāyāsanaṃ pakkāmi. 10

Dutiya divase Nandassa rājakumārassa abhisekagehappavesana-vivāhamanāgalesu vattamānesu tassa gebhaṃ gantvā kumāraṃ pattam gāhāpetvā pabbājetukāmo maṇḍalaṃ vatvā utṭhāyāsanaṃ pakkāmi. Janapadakalyāṇī kumāraṃ gacchantam disvā “tuvatāṃ kho ayya-putta āgaccheyyāsi” ti vatvā gīvaṃ pasāretvā olokesi. So pi 15 Bhagavantam “pattam gaṇhathā” ti vattum avisahamāno vihāraṃ yeva agamāsi. Taṃ aniechamānaṃ yeva Bhagavā pabbājesi. Iti Bhagavā Kapilapuraṃ gantvā tatiya divase Nandaṃ pabbājesi.

Sattame divase Rāhulamātā kumāraṃ alaṃkaritvā Bhagavato santikaṃ pesesi: “passa tāta etaṃ vīsatisahassasamaṇaparivutaṃ 20 suvaṇṇamayam brahmarūpivaṇṇaṃ samaṇaṃ, ayaṃ te pitā, etassa mahantā nidhiyo abhesuṃ, ty-āssa nikkhamaṇato paṭṭhāya na pas-sāma, gaccha naṃ dāyajjaṃ yāca 'ahaṃ tāta kumāro, abhisekaṃ patvā cakkavattī bhavissāmi, dhanena me attho, dhanam me dehi, sāmiko hi putto pitu santakassā' ” ti. Kumāro ca Bhagavato 25 santikaṃ gantvā pitu sinehaṃ paṭilabbhitvā haṭṭhatutṭho “sukhā te samaṇa chāyā” ti vatvā aññaṃ pi babhuṃ attano anurūpaṃ vadanto atṭhāsi. Bhagavā katabhattakicco anumodanaṃ katvā utṭhāyāsanaṃ pakkāmi. Kumāro pi “dāyajjaṃ me samaṇa dehi, dāyajjaṃ me samaṇa dehi” ti Bhagavantam anubandhi. Bhagavā kumāraṃ na 30 nivattāpesi. Parijano pi Bhagavatā saddhiṃ gacchanto nivattetuṃ nāsakkhi. Iti so Bhagavatā saddhiṃ ārāmaṃ eva agamāsi. Tato Bhagavā cintesi: “yaṃ ayaṃ pitusantakaṃ dhanam icchatī taṃ vaṭṭānugataṃ savighātaṃ, haṇḍ' assa Bodhimāṇḍe paṭiladdhaṃ sattavidhaṃ ariyadhanaṃ demi, lokuttaradāyajjassa naṃ sāmikaṃ 35 karomī” ti āyasmantaṃ Sāriputtaṃ āmantesi: “tena hi tvaṃ Sāriputta Rāhulakumāraṃ pabbājehī” ti. Pabbajite pana



kumāre rañño adhimattadukkhāṃ uppajji. Taṃ adhivāsetuṃ asakkonto Bhagavato nivedetvā “sādhū bhante, ayyā mātāpitūhi ananuññātāṃ puttāṃ na pabbājeyyun” ti varaṃ yāci. Bhagavā taṃ varaṃ datvā pitaraṃ tisu phalesu patitṭhāpetvā bhikkhusaṃgha-  
5 parivuto puna-d-eva Rājagahāṃ gantvā Sītavane vibāsi.

### 17. DEDICATION OF JETAVANA

Tasmiṃ samaye Anāthapiṇḍiko gahapati pañcahi sakatasatehi bhaṇḍaṃ ādāya Rājagāhe piyasabāyassa seṭṭhino gebhaṃ gantvā tattha Buddhassa Bhagavato uppannabhāvaṃ sutvā balavapaccūsa-  
10 samaye devatānubhāvena vivaṭena dvārena Satthāraṃ upasaṃkamitvā dhammaṃ sutvā sotāpatti-phale patitṭhāya dutiyadivase Buddhapamukhassa saṃghassa mahādānaṃ datvā Sāvattthiṃ āga-  
manatthāya Satthu paṭiññaṃ gahetvā antarāmagge pañcacattārīsa-  
yojanaṭṭhāne satasahassaṃ satasahassaṃ dāpetvā yojanikāya yojani-  
15 kāya vibhāre kāretvā Jetavanaṃ koṭisanthārena aṭṭhārasabhirañña-  
koṭihi kiṇitvā navakammaṃ paṭṭhapesi. So majjhe Dasabalassa gandhakuṭṭiṃ kāresi. Taṃ parivāretvā asītimahātherānaṃ pāṭiekkasannivesane āvāse ekakuḍḍaka-dvikuḍḍaka-hamsavaṭṭakadīghasūla-  
maṇḍapādivasena sesasenāsanāni pokkharāṇiyo ca caṃkamana-  
20 rattitṭhāna-divaṭṭhānāni cā ti aṭṭhārasakoṭipariccāgena ramaṇiye bhūmibhāge manoraṃaṃ vihāraṃ kārapetvā Dasabalassa āgamanatthāya dūtaṃ pesesi. Satthā dūtassa sāsanaṃ sutvā mahābhikkhusaṃghaparivāro Rājagāhā nikkhamitvā anupubbena Sāvattthinagaraṃ pāpuṇi.

25 Mahāseṭṭhī pi kho vihāraṃ mahāṃ sajjetvā Tathāgatassa Jetavanaṃ pavisaṇadivase puttāṃ sabbālaṃkārapatimaṇḍitaṃ katvā alaṃkatapaṭiyatteh’ eva pañcahi kumārasatehi saddhiṃ pesesi. So saparivāro pañcavaṇṇavatthasamujjalāni pañcadhajasatāni gahetvā Dasabalassa purato ahosi. Tesāṃ pacchato Mahāsubhaddā-  
30 Cūlasubhaddā ti dve seṭṭhidhītaro pañcahi kumārisatehi saddhiṃ puṇṇaghaṭe gahetvā nikkhamiṃsu. Tesāṃ pacchato seṭṭhibhariyā sabbālaṃkārapatimaṇḍitā pañcahi mātugāmasatehi saddhiṃ



[To face page 30]



# DEDICATION OF JETAVANA

[The Inscription reads: *Jetavana Anādhapeḍike deti koṭisaṃthaṭena keta*]



punṇapātiyo gabetvā nikkhami. Sabbesaṃ pacchato sāyaṃ  
 mahāseṭṭhī abhatavatthanivattho abhatavattheb' eva pañcāhi seṭṭhi-  
 satehi saddhiṃ Bhagavantam abbhuggaṇchi. Bhagavā imaṃ  
 upāsakaparisam purato katvā mahābhikkhusaṃghaparivuto attano 5  
 anantāya Buddhalīhāya appaṭisaṃāya Buddhasiriyā Jetavana-  
 vihāraṃ pāvisi. Atha naṃ Anāthapiṇḍiko pucchi: "kath' āhaṃ  
 bhante imasmim vihare paṭipajjāmi" ti.—"Tena hi gahapati imaṃ  
 vihāraṃ āgatānāgatassa bhikkhusaṃghassa debī" ti.—"Sādhu  
 bhante" ti mahāseṭṭhī suvaṇṇabbhikāraṃ ādāya Dasabalassa 10  
 hatthe udakaṃ pātetvā "imaṃ Jetavanavihāraṃ āgatānāgatassa  
 cātuddisassa Buddhapamukhassa saṃghassa dammi" ti adāsi.  
 Satthā vihāraṃ paṭiggahetvā anumodanaṃ karonto viharānisamsaṃ  
 kathesi.

Anāthapiṇḍiko dutiyadivasato paṭṭhāya vihāramahaṃ ārabhi. 15  
 Visākhāya pāsādamaho catuhi māsehi niṭṭhito; Anāthapiṇḍikassa  
 pana vihāramaho navahi māsehi niṭṭhāsi. Vibāramahe pi aṭṭhāras'  
 eva koṭiyo agamaṃsu, iti imasmim yeva vihare catupañṇāsakoṭi-  
 saṃkhaṃ dhanam pariccaji.

## 18. BUDDHA AND SĪŅĀLA

20

[Dīgha-Nikāya]

Ekam samayaṃ Bhagavā Rājagahe vibarati Veluvane Kalan-  
 daka-nivāpe. Tena kho pana samayena Sīṅgālako gahapati-putto  
 kālass' eva vuṭṭhāya, Rājagahā nikkhamitvā, allavattho allakeso  
 pañjaliko puthuddisā namassati puratthimaṃ disaṃ dakkhiṇaṃ 25  
 disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ hetthimaṃ disaṃ upari-  
 maṃ disaṃ.

Atha kho Bhagavā pubbaṇhasamayam nivāsetvā pattacivaraṃ  
 ādāya Rājagahaṃ piṇḍāya pāvisi. Addasa kho Bhagavā Sīṅgā-  
 lakam gahapatiputtaṃ kālass' eva vuṭṭhāya Rājagahā nikkhamitvā 30  
 allavattham allakesaṃ pañjalikam puthuddisā namassantaṃ. Disvā  
 Sīṅgālakam gahapatiputtaṃ etad avoca: "kin nu tvaṃ gahapati-



putta kālass' eva vuṭṭhāya Rājagahā nikkhamitvā allavattho  
allakeso pañjaliko puthuddisā namassasi?"—"Pitā maṃ bhante  
kālaṃ karonto avoca 'disā tāta namasseyyāsī' ti. So kho ahaṃ  
bhante pitu vacanaṃ sakkaronto garukaronto mānento pūjento  
5 kālass' eva vuṭṭhāya.....pañjaliko puthuddisā namassāmī" ti.—"Na  
kho gahapatiputta ariyassa vinaye evaṃ chaddisā namassitabbā"  
ti.—"Yathā kathaṃ pana bhante ariyassa vinaye chaddisā namas-  
sitabbā? Sādhū me bhante Bhagavā tathā dhammaṃ desetu  
yathā ariyassa vinaye chaddisā namassitabbā" ti.—"Tena hi gaha-  
10 patiputta supāhi sādhukaṃ manasi karohi, bhāsissāmī" ti.—"Evaṃ  
bhante" ti kho Siṅgālako gahapatiputto Bhagavato paccassosi.

Bhagavā etaṃ avoca :

"Kathaṃ ca gahapatiputta ariyasāvako chaddisā-paṭicchādī  
hoti? Cha-y-imā gahapatiputta disā veditabbā: Puratthimā disā  
15 mātāpitaro veditabbā, Dakkhiṇā disā ācariyā veditabbā, Pac-  
chimā disā puttadārā veditabbā, Uttarā disā mittāmaccā veditabbā,  
Hetṭhimā disā dāsakammakarā porisā veditabbā, Uparimā disā  
samaṇabrāhmaṇā veditabbā.

"Pañcahi kho gahapatiputta ṭhānehi puttena puratthimā disā  
20 mātāpitaro paccupaṭṭhātabbā: 'bhato nesam bharissāmi, kiccaṃ  
nesam karissāmi, kulavaṃsam ṭhapessāmi, dāyajjaṃ paṭipajjāmi,  
atha ca pana petānaṃ kālakatānaṃ dakkhiṇaṃ anuppadassāmī' ti.  
Imehi kho gahapatiputta pañcahi ṭhānehi puttena puratthimā disā  
mātāpitaro paccupaṭṭhitā pañcahi ṭhānehi puttaṃ anukampanti:  
25 pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpenti, paṭirūpena  
dārena saṃyojenti, samaye dāyajjaṃ niyyādenti. Evaṃ assa esā  
puratthimā disā paṭicchannā hoti khemā appaṭibhayā.

"Pañcahi kho gahapatiputta ṭhānehi antevāsinā dakkhiṇā disā  
ācariyā paccupaṭṭhātabbā: utṭhānena, upaṭṭhānena, sussūsāya,  
30 pāricariyāya, sakkaccaṃ sippa-paṭiggahaṇena. Imehi kho gahapati-  
putta pañcahi ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccu-  
paṭṭhitā pañcahi ṭhānehi antevāsiṃ anukampanti: suvinītaṃ  
vinenti, suggahitaṃ gāhāpenti, sabbasippasutaṃ samakkhāyino  
bhavanti, mittāmaccesu parivedenti, disāsu parittānaṃ karonti.  
35 Evaṃ assa esā dakkhiṇā disā paṭicchannā hoti khemā appaṭibhayā.

"Pañcahi kho gahapatiputta ṭhānehi sāmikena pacchimā  
disā bhariyā paccupaṭṭhātabbā: sammānanāya, avimānanāya,



anaticariyāya, issariya-vossaggena, alamkāraṇuppadānena. Imehi kho gahapatiputta pañcahi tñānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā pañcahi tñānehi sāmikaṃ anukampati: susaṃvihatakammantā ca hoti, susaṃgahitaparijanā ca, anaticārinī ca, sambhatam anurakkhati, dakkhā ca hoti analasā sabbakiccesu. 5  
Evam assa esā pacchimā disā paṭicchannā hoti khemā appaṭibhayā.

“Pañcahi kho gahapatiputta tñānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhātabbā: dānena, peyyavajjena, atta-cariyāya, samānattatāya, avisamvādanatāya. Imehi kho gahapati- 10  
putta pañcahi tñānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhitā pañcahi tñānehi kulaputtam anukampanti: pamattam rakkhanti, pamattassa sūpateyyam rakkhanti, bhītassa saraṇam honti, āpadāsu na vijahanti, aparapajam cā pi 'ssa paṭipūjenti. Evam assa esā uttarā disā paṭicchannā hoti khemā appaṭibhayā. 15

“Pañcahi kho gahapatiputta tñānehi ayirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhātabbā: yathābalaṃ kammanta-saṃvidhānena, bhattavetanānuppadānena, gilānupaṭṭhānena, acchariyānam rasānam saṃvibhāgena, samaye vossaggena. Imehi kho gahapatiputta pañcahi tñānehi ayirakena heṭṭhimā disā dāsakammakarā 20  
paccupaṭṭhitā pañcahi tñānehi ayirakaṃ anukampanti: pubbuṭṭhāyino ca honti, pacchānipātino ca, dinnadāyino ca, sukatakammakārakā, kittivaṇṇaharā ca. Evam assa esā heṭṭhimā disā paṭicchannā hoti khemā appaṭibhayā. •

“Pañcahi kho gahapatiputta tñānehi kulaputtana uparimā 25  
disā samaṇabrāhmaṇā paccupaṭṭhātabbā: mettana kāyakammena, mettana vacīkammena, mettana manokammena, anāvaṭadvāratāya, āmisānuppadānena. Imehi kho gahapatiputta pañcahi tñānehi kulaputtana uparimā disā samaṇabrāhmaṇā paccupaṭṭhitā ebhi tñānehi kulaputtam anukampanti: pāpā nivārenti, kalyāṇe 30  
nivesenti, kalyāṇamānasā anukampanti, assutam sāventi, sutam pariyodapenti, saggassa maggaṃ ācikkhanti. Evam assa esā uparimā disā paṭicchannā hoti khemā appaṭibhayā” ti.

Evam vutte Siṅgālako gahapatiputto Bhagavantam etad avoca: “Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā 35  
pi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ



dhāreyya 'cakkhumanto rūpāni dakkhintī' ti evaṃ Bhagavatā  
 anekapariyāyena dhammo pakāsito. Esāhaṃ bhante Bhaga-  
 vantam saraṇam gacchāmi, dhammañ ca bhikkhusamghañ ca.  
 Upāsakam maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇam  
 5 gatan" ti.

## 19. BUDDHA AND BĀHIYA

[Udāna: Bāhiya-Sutta]

Ekam samayaṃ Bhagavā Sāvattthiyam viharati Jetavane  
 Anāthapiṇḍikassa ārāme. Tena kho pana samayena Bāhiyo  
 10 dārucīriyo Suppārake paṭivasati samuddatīre, sakkato hoti garukato  
 mānito pūjito apacito, lābhī cīvara-piṇḍapāta-senāsana-gilānapac-  
 caya-bhesajja-parikkhārānaṃ. Atha kho Bāhiyassa dārucīriyassa  
 rahogatassa patisallīnassa evaṃ cetaso parivitakko udapādi: ye  
 ca kho keci loke arahanto vā arahattamaggaṃ vā samāpannā ahaṃ  
 15 tesam aññataro" ti.

Atha kho Bāhiyassa dārucīriyassa purāṇa-sālohitā devatā  
 anukampikā atthakāmā Bāhiyassa dārucīriyassa cetasā cetoparivi-  
 takkam aññāya yena Bāhiyo dārucīriyo ten' upasaṃkami, upasaṃka-  
 mitvā Bāhiyam dārucīriyam etad avoca: "n' eva kho tvam  
 20 Bāhiya arahā nāpi arahattamaggaṃ vā samāpanno, sā pi te paṭipadā  
 n' atthi yāya tvam arahā vā assa arahattamaggaṃ vā samāpanno"  
 ti.—"Atha ko carahi devate loke arahanto vā arahattamaggaṃ vā  
 samāpanno" ti.—"Atthi Bāhiya uttaresu janapadesu Sāvattthi  
 nāma nagaram. Tattha so Bhagavā etarahi viharati araham  
 25 sammāsambuddho, so hi Bāhiya Bhagavā arahā c' eva arahattāya  
 ca dhammam deseti" ti.

Atha kho Bāhiyo dārucīriyo tāya devatāya samvejito tāvadeva  
 Suppārakā pakkāmi sabbattva ekarattiparivāseṇa, yena Bhagavā  
 Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme ten' upa-  
 30 saṃkami, upasaṃkamitvā Bhagavato pāde sirasā nipatitvā  
 Bhagavantam etad avoca: "desetu me bhante Bhagavā dhammam,  
 desetu Sugato dhammam yaṃ maṃ assa dīgharattam hitāya  
 sukhāyā" ti.



“Tasmātiha te Bāhiya evaṃ sikkhitabbam: diṭṭhe diṭṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññāte viññātamattam bhavissati. Evaṃ hi Bāhiya sikkhitabbam: yato kho Bāhiya diṭṭhe diṭṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññāte viññātamattam bhavissati, tato tvaṃ Bāhiya na tena; yato tvaṃ Bāhiya na tena, tato tvaṃ Bāhiya na tattha; yato tvaṃ Bāhiya na tattha, tato tvaṃ Bāhiya n’ ev’ idha na huraṃ na ubhaya-mantarena, es’ ev’ anto dukkhassā” ti. 5

Atha kho Bāhiyassa dārucīriyassa Bhagavato imāya saṃkhit-tāya dhammadesanāya tāvadeva anupādāya āsavehi cittaṃ vimucci. 10  
Atha kho Bhagavā Bāhiyaṃ dārucīriyaṃ iminā saṃkhittena ovādena ovaditvā pakkāmi. Atha kho acirapakkantassa Bhagavato, Bāhiyaṃ dārucīriyaṃ gāvi taruṇavacchā adhipatitvā jīvita voropesi.

Atha kho Bhagavā Sāvattthiyaṃ piṇḍāya caritvā pacchābhat- 15  
tam piṇḍapātapaṭikkanto sambahulehi bhikkhūhi saddhiṃ naga-ramhā nikkhamitvā addasa Bāhiyaṃ dārucīriyaṃ kālakataṃ, disvāna bhikkhū āmantesi: “gaṇbatha bhikkhave Bāhiyassa dārucīriyassa sarīrakam, mañcakam āropetvā nīharitvā jhāpetha thūpaṇ c’ assa karotha, sabrahmacārī vo bhikkhave kālakato” ti.—“Evaṃ 20  
bhante” ti kho te bhikkhū Bhagavato paṭissutvā Bāhiyassa dārucīriyassa sarīrakam mañcakam āropetvā nīharitvā jhāpetvā thūpaṇ c’ assa karitvā yena Bhagavā ten’ upasaṃkamimṃsu; upasaṃkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocaṃ: “daḍḍham 25  
bhante Bāhiyassa dārucīriyassa sarīram thūpaṇ c’ assa kataṃ, tassa kā gati, ko abhisamparāyo” ti. —“Paṇḍito kho bhikkhave Bāhiyo dārucīriyo paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vibhesesi. Parinibbuto bhikkhave Bāhiyo dārucīriyo” ti. Atha kho Bhagavā etamattham viditvā tāyaṃ velāyaṃ imaṃ 30  
udānaṃ udānesi:

Yattha āpo ca paṭhavi tejo vāyo na gādhati  
na tattha sukkā jotanti ādicco nappakāsati,  
na tattha candimā bhāti, tamo tattha na vijjati.  
Yadā ca attanā vedī muni monena brāhmaṇo,  
atha rūpā arūpā ca sukhadukkhā pamuccatī ti.



## 2C. BUDDHA AND THE TEVIJJAS

[Dīgha-Nikāya]

Ekam samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mabatā  
bhikkhusamghena saddhiṃ pañcamattehi bhikkhusatehi yena  
5 Manasākaṭṭhaṃ nāma Kosalānaṃ brāhmaṇa-gāmo tad avasari. Tatra  
sudaṃ Bhagavā Manasākaṭṭhe viharati uttarena Manasākaṭṭassa  
Aciravatiyā nadiyā tīre ambavane. Tena kho pana samayena  
sambahulā abhiññātā abhiññātā brāhmaṇa-mahāsālā Manasākaṭṭhe  
paṭivasanti, seyyathidaṃ Caṅki brāhmaṇo, Tārukkho brāhmaṇo,  
10 Pokkharasāti brāhmaṇo, Jāpussoṇi brāhmaṇo, Todeyya brāhmaṇo,  
aññe ca abhiññātā abhiññātā brāhmaṇa-mahāsālā.

Atha kho Vāseṭṭha-Bhāradvājaṃ jaṅghāvihāraṃ anucaṃka-  
mantānaṃ anuvicarantānaṃ maggāmagge kathā udapādi. Vāseṭṭho  
māṇavo evam āha: "ayaṃ eva ujumaggo, ayaṃ añjasāyano  
15 niyyāniko niyyāti takkarassa Brahmasahavyatāya, svāyaṃ akkhāto  
brāhmaṇena Pokkharasātinaṃ" ti. Bhāradvājo māṇavo evam āha:  
"ayaṃ eva ujumaggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa  
Brahmasahavyatāya, svāyaṃ akkhāto brāhmaṇena Tārukkhenā"  
ti. N' eva kho asakkhi Vāseṭṭho māṇavo Bhāradvājaṃ māṇavaṃ  
20 saññāpetuṃ, na pana asakkhi Bhāradvājo māṇavo Vāseṭṭhaṃ  
māṇavaṃ saññāpetuṃ.

Atha kho Vāseṭṭho māṇavo Bhāradvājaṃ māṇavaṃ āmantesi:  
"ayaṃ kho Bhāradvāja Samaṇo Gotamo Sakyaputto Sakyakulā  
pabbajito Manasākaṭṭhe viharati uttarena Manasākaṭṭassa Aciravatiyā  
25 nadiyā tīre ambavane. Taṃ kho pana bhavantaṃ Gotamaṃ evaṃ  
kalyāṇo kittisaddo abbhuggato: 'Iti pi so Bhagavā araṇaṃ sam-  
māsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisa-  
datṭmasārathi, satthā devamanussānaṃ buddho bhagavā' ti. Āyāma  
bho Bhāradvāja yena Samaṇo Gotamo ten' upasamkamissāma,  
30 upasamkamitvā etaṃ atthaṃ Samaṇaṃ Gotamaṃ pucchissāma.  
Yathā no Samaṇo Gotamo vyākariṇsati, tathā naṃ dhāressāmā" ti.  
"Evam bho" ti kho Bhāradvājo māṇavo Vāseṭṭhaṃ māṇavaṃ  
paccassosi.



Atha kho Vāsetṭha-Bhāradvājā māṇavā yena Bhagavā ten' upasamkamimso. Upasamkamitvā Bhagavatā saddhim sammodimso sammodaniyaṃ kathaṃ sārāṇiyaṃ, vītisaṛetvā ekamantaṃ nisidimso —

“Iti kira Vāsetṭha tvam evam vadesi: ‘ayaṃ eva ujumaggo, 5  
ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahmasahavyatāya, svāyaṃ akkhāto brāhmaṇena Pokkharasātina’ ti. Bhāradvājo māṇavo evam āha: ‘ayaṃ eva ujumaggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahmasahavyatāya, svāyaṃ akkhāto brāhmaṇena Tārkukheṇā’ ti. Atha kismiṃ pana vo Vāsetṭha 10  
viggaho, kismiṃ vivādo, kismiṃ nānāvādo’ ti ?

“Maggāmagge bho Gotama. Kiñcāpi bho Gotama brāhmaṇā nānāmagge paññāpentī—Addhariyā brāhmaṇā, Tittiriyā brāhmaṇā, Chandokā brāhmaṇā, Chandāvā brāhmaṇā, Bhavyārijjhā brāhmaṇā —atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma- 15  
sahavyatāya ? Seyyathā pi bho Gotama gāmassa vā nigamassa vā avidūre bahūni ce pi nānāmaggāni bhavanti, atha kho sabbāni tāni gāmasamosaraṇāni bhavanti, evam eva kho bho Gotama kiñcāpi brāhmaṇā nānāmagge paññāpentī—Addhariyā brāhmaṇā, Tittiriyā brāhmaṇā, Chandokā brāhmaṇā, Chandāvā brāhmaṇā, 20  
Bhavyārijjhā brāhmaṇā—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahmasahavyatāyā’ ti ?

“Kiṃ pana Vāsetṭha, atthi koci tevijjānaṃ brahmaṇānaṃ ekābrāhmaṇo pi yena Brahmā sakkhidittṭho” ti ?

“No h’ idaṃ bho Gotama.”

25

“Kiṃ pana Vāsetṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyo pi yena Brahmā sakkhidittṭho” ti ?

“No h’ idaṃ bho Gotama.”

“Kiṃ pana Vāsetṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariya-pācariyo pi yena Brahmā sakkhidittṭho” ti ?

30

“No h’ idaṃ bho Gotama.”

“Kiṃ pana Vāsetṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariya-mahāyugā yena Brahmā sakkhidittṭho” ti ?

“No h’ idaṃ bho Gotama.”

“Kiṃ pana, Vāsetṭha, ye pi tevijjānaṃ brāhmaṇānaṃ pubbakā 35  
isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samibhitaṃ



tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathidaṃ Aṭṭhako, Vāmako, Vāmadevo, Vessāmitto, Yamataggi, Aṅgirasō, Bhāradvājo, Vāseṭṭho, Kassapo, Bhagu—te pi evaṃ āhaṃsu: ‘mayāṃ etaṃ jānāma, mayāṃ etaṃ passāma yattha  
5 vā Brahmā yena vā Brahmā yañhiṃ vā Brahmā’ ” ti ?

“No h’ idaṃ bho Gotama.”

“Taṃ kiṃ maññasi Vāseṭṭha, nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati” ti ?

“Addhā kho bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ  
10 appāṭihīrakataṃ bhāsitaṃ sampajjati” ti.

“Te vata Vāseṭṭha tevijjā brāhmaṇā yaṃ na jānanti yaṃ na passanti tassa sabhavyatāya maggaṃ desessanti: ‘ayaṃ eva ujumaggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahmasabhavyatāyā’ ti n’ etaṃ ṭhanaṃ vijjati Seyyathā pi  
15 Vāseṭṭha andhaviṇi paraṃ parā saṃsattā purimo pi na passati majjhimo pi na passati pacchimo pi na passati—evaṃ eva kho Vāseṭṭha andhaviṇūpamaṃ yeva tevijjānaṃ brāhmaṇānaṃ bhāsi-  
taṃ, purimo pi na passati majjhimo pi na passati pacchimo pi na passati. Tesāṃ imaṃ tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ has-  
20 sakāṃ yeva sampajjati, nāmakāṃ yeva sampajjati, rittakāṃ yeva sampajjati, tucchakāṃ yeva sampajjati. Taṃ kiṃ maññasi Vāseṭṭha, passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca candimasuriyā uggacchanti yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti” ti ?

25 “Evaṃ bho Gotama. Passanti tevijjā brāhmaṇā candima-  
suriye, añño vā pi bahujano, yato ca candimasuriyā uggacchanti yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti” ti.

“Taṃ kiṃ maññasi Vāseṭṭha, yaṃ passanti tevijjā brāhmaṇā  
30 candimasuriye, añño vā pi bahujano, yato candimasuriyā uggac-  
chanti yattha ca ogacchanti, āyācanti thomayanti pañjalikā nama-  
samānā anuparivattanti—pahonti candimasuriyānaṃ sabhavyatāya maggaṃ desetup: ‘ayaṃ eva ujumaggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa candimasuriyānaṃ sabhavyatāyā’ ” ti ?

35 “No h’ idaṃ bho Gotama.”

“Iti kira Vāseṭṭha yaṃ passanti tevijjā brāhmaṇā candima-  
suriye, añño vā pi bahujano, yato ca candimasuriyā uggacchanti



“āgametu bbante Bhagavā dhammassāmī, appossukko bbante Bhagavā diṭṭhadhammasukhavibhāraṃ anuyutto viharatu, mayaṃ etena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā” ti vutte, “bhūtapubbam bhikkhave Bārāṇasīyaṃ Brahmaḍatto nāma Kāsīrājā ahosi” ti Brahmaḍattena Dīghatissa Kosalarāṇṇo rajjaṃ 5 acchinditvā aññātakavesena vasantassa mārītabbhāvaṃ c’ eva Dīghāvukumārena attano jīvite dinne tato paṭṭhāya tesam samagga-bhāvaṃ ca kathetvā, “tesam hi nāma bhikkhave rājūnaṃ ādin-nadaṇḍānaṃ ādinnasatthānaṃ evarūpaṃ khantisoraccaṃ bhavis 10 ti, idha kho taṃ bhikkhave sobhetha yaṃ tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā khamā va bhaveyyātha soratā cā” ti ovaditvā, tatiyaṃ pi “alam bhikkhave, mā bhaṇḍanan” ti vāretvā anoramanante disvā, “pariyādinnarūpā kho ime moghapurisā, na-y-ime sukarā saññāpetu” ti te bhikkhū samagge kātum asakkonto Bālakalaṇakāragāmaṃ gantvā Bhaguttherassa ekibhāve 15 ānisaṃsaṃ kathetvā, tato tiṇṇaṃ kulaputtānaṃ vasaṇaṭṭhānaṃ gantvā tesam sāmaggirase ānisaṃsaṃ kathetvā, tato Pārileyyaka-vanaṣaṇḍaṃ gantvā tattha temāsaṃ vasitvā, puna Kosambim anāgantvā Sāvattim eva agamāsi.

Kosambivāsino pi upāsakā “ime kho ayyā Kosambakā 20 bhikkhū babuno ambhakaṃ anattassa kārakā, imehi ubbālho Bhagavā pakkanto, mayaṃ imesaṃ n’ evābhivādanādīni karissāma na upagatānaṃ piṇḍakaṃ dassāma, evaṃ ime pakkamissanti vā vibbbamissanti vā Bhagavantam vā pasādessanti” ti sammantayitvā tathā akāṃsu. Te tena daṇḍakammena pīlitā Sāvattim gantvā 25 Bhagavantam khamāpesuṃ.

### 23. AJĀTASATTU'S VISIT TO BUDDHA

[Dīgha-Nikāya]

Ekam samayaṃ Bhagavā Rājagahe viharati Jīvakaṃsa komāra-bhaccassa Ambavane mabatā bhikkhusaṃghena saddhim adḍha- 30 telasehi bhikkhusatehi. Tena kho pana samayena rājā Māgadho Ajātasattu Vedehiputto tadahuposathe pannarase Komudiyā cātu-sāsiyā puṇṇāya puṇṇamāya rattiya rājāmaccaparivuto upari-



pāsādavaragato nisinno hoti. Atha kho rājā Māgadho Ajātasattu Vedehiputto tadahuposathe udānaṃ udānesi: “ramaṇīyā vata bho dosinā ratti, abhirūpā vata bho dosinā ratti, dassaṇīyā vata bho dosinā ratti, pāsādikā vata bho dosinā ratti, lakkhaṇṇā vata  
5 bho dosinā ratti. Kaṃ nu khv-ajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāma, yaṃ no payirupāsato cittaṃ paśideyyā?” ti.

Tena kho pana samayena Jīvako komārabhacco raṇṇo Māga-  
dhassa Ajātasattussa Vedehiputtassa avidūre tuṇhībhūto nisinno hoti.  
Atha kho rājā Māgadho Ajātasattu Vedehiputto Jīvakaṃ komāra-  
10 bhaccaṃ etad avoca: “tvam pana samma Jīvaka kiṃ tuṇhī?” ti.  
—“Ayaṃ deva Bhagavā araham sammāsambuddho ambhakaṃ Amba-  
vane viharati mahatā bhikkhusaṃghena saddhiṃ aḍḍhatelasehi  
bhikkhusatehi. Taṃ kho pana Bhagavantam Gotamaṃ evaṃ  
kalyāṇo kittisaddo abbhuggato: “Iti pi so Bhagavā araham  
15 sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathī, satthā devamanussānaṃ buddho bhagavā” ti.  
Taṃ devo Bhagavantam payirupāsatu, app’ eva nāma devassa  
Bhagavantam payirupāsato cittaṃ paśideyyā” ti.—“Tena hi samma  
Jīvaka hatthiyānāni kappāpehi” ti.

20 Atha kho rājā Māgadho Ajātasattu Vedehiputto pañcasu  
hatthinikāsatesu paccakā itthiyo āropetvā, ārohaniyaṃ nāgaṃ  
abhirūhitvā, ukkāsu dhāriyamānāsu Rājagahambā niyyāsi mahacca  
rājānubhāvena yena Jivakassa komārabhaccassa Ambavanam  
tena pāyāsi. Atha kho raṇṇo Māgadhassa Ajātasattussa Vedehi-  
25 puttassa avidūre ambavanassa ahud eva bhayaṃ, ahu chambitattaṃ,  
ahu lomahaṃso. Atha kho rājā Māgadho Ajātasattu Vedehiputto  
bhūto saṃviggo lomahaṭṭhajāto Jivakaṃ komārabhaccaṃ etad  
avoca: “kacci maṃ samma Jīvaka na vañcesi. Kacci maṃ samma  
Jivaka na palambhesi. Kacci maṃ samma Jivaka na paccatthi-  
30 kānaṃ desi. Kathaṃ hi nāma tāva-mahato bhikkhusaṃghassa  
aḍḍhatelasānaṃ bhikkhusatānaṃ n’ eva khipitasaddo bhavissati na  
ukkhāsitasaddo na nigghoso?” ti.—Mā bhāyi mahārāja. Na taṃ  
deva vañcemi, na taṃ deva palambhemi, na taṃ deva paccatthi-  
kānaṃ demī. Abhikkama mahārāja, abhikkama mahārāja. Ete  
35 maṇḍalamāle dīpā jhāyanti” ti.

Atha kho rājā Māgadho Ajātasattu Vedehiputto yāvatikā  
nāgassa bhūmi nāgena gantvā, nāgā paccorohitvā pattiko va yena



[To face page 44]



AJĀTASATTU'S VISIT TO BUDDHA

[The Inscription reads : *Ajātasatu Bhagavaṃtaṃ vaṃdati*]



maṇḍalamālassa dvāraṃ ten' upasaṃkami, upasaṃkamitvā Jivakaṃ komārabhaccaṃ etad avoca: "khaṃ pana samma Jivaka Bhagavā?" ti.—"Eso mahārāja Bhagavā. Eso mahārāja Bhagavā majjhimam thambham nissūya puratthābhimukho nisinno purak-khato bhikkhusaṃghassa" ti.

5

Atha kho rājā Māgadho Ajātasattu Vedehiputto yena Bhagavā ten' upasaṃkami, upasaṃkamitvā ekaṃ antaṃ attbāsi, ekaṃ antaṃ thito kho rājā Māgadho Ajātasattu Vedehiputto tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṃghaṃ anuviloketvā rabadam iva vippa-sannaṃ udānaṃ udānesi: "iminā me upasamena Udāyibhaddo 10 kumāro samannāgato hotu, yen' etarahi upasamena bhikkhusaṃgho samannāgato" ti.

"Āgamā kho tvaṃ mahārāja yathā pemaṃ" ti?

"Piyo me bhante Udāyibhaddo kumāro. Iminā me bhante upasamena Udāyibhaddo kumāro samannāgato hotu, yen' etarahi 15 upasamena bhikkhusaṃgho samannāgato" ti.

Atha kho rājā Māgadho Ajātasattu Vedehiputto Bhagavantam abhivādetvā bhikkhusaṃghassa añjalim paṇāmetvā ekaṃ antaṃ nisīdi, ekaṃ antaṃ nisinno kho rājā Māgadho Ajātasattu Vedehi-putto Bhagavantam etad avoca: "puccheyyāṃ" ahaṃ bhante 20 Bhagavantam kaṇcid eva desam, sace me Bhagavā okāsaṃ karoti pañhassa veyyākaraṇāyā" ti.

Puccha mahārāja yad ākaṅkhasi" ti.

"Yathā nu kho imāni bhante puthu-sippāyatanāni—seyyathī-dam hatthāroha assāroha rathikā dhanuggahā celakā calakā piṇḍa- 25 dāvikā uggā rājaṇḍā pakkhandino mahānāgā sūrā cammayodhino dāsakaṇḍā āḷarikā kappakā nahāpakā sudā mālākārā rajakā pesakārā naḷakārā kumbhakārā gaṇakā muddikā yāni vā paṇ' aññāni pi evaṃ-gatāni puthu-sippāyatanāni—te diṭṭh' eva dhamme sandiṭ-ṭhikam sippaphalam upajīvanti, te tena attānaṃ sukhenti piṇenti, 30 mātāpitara sukhenti piṇenti, puttadāraṃ sukhenti piṇenti, mittāmac-ce sukhenti piṇenti, samaṇabrāhmaṇesu uddhaggikam dakkhiṇam patitṭhāpenti sovaggikam sukhavipākam saggasaṃvattanikam. Sakkā nu kho bhante evaṃ evaṃ diṭṭh' eva dhamme sandiṭṭhikam sāmāññaphalam paññāpetuṃ" ti?

35

"Sakkā nu kho mahārāja. Tena hi mahārāja taṃ yev' ettha paṭipucchiṃsāmi, yathā te khaṃeyya tathā naṃ vyākareyyāsi.



- “Taṃ kiṃ maññasi mahārāja ? Idha te assa puriso dāso kamma-  
makaro pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī  
piyavādī mukhullokako. Tassa evaṃ assa : ‘acchariyaṃ vata bho  
abbhutaṃ vata bho puññānaṃ gati puññānaṃ vipāko. Ayam hi  
5 rājā Māgadho Ajātasattu Vedehiputto manusso, ahaṃ pi manusso.  
Ayam hi rājā Māgadho Ajātasattu Vedehiputto pañcahi kāmā-  
guṇehi samappito samaṅgibhūto paricāreti devo maññe, ahaṃ pan’  
amhi ‘ssa dāso kammakaro pubbuṭṭhāyī pacchānipātī kiṃkāra-  
paṭissāvī manāpacārī piyavādī mukhullokako. So vat’ assāhaṃ  
10 puññāni kareyyaṃ. Yan nūnāhaṃ kesamassuṃ ohāretvā kāsāyāni  
vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ’ ti. So  
aparena samayena kesamassuṃ ohāretva kāsāyāni vatthāni acchā-  
detvā agārasmā anagāriyaṃ pabbajeyya. So evaṃ pabbajito  
samāno kāyena saṃvuto vihareyya vācāya saṃvuto vihareyya  
15 manasā saṃvuto vihareyya ghāsacchādanaparamatāya santuṭṭho  
abhirato paviveke. Taṃ ce te purisā evaṃ āroceyyuṃ : ‘yagghe  
deva jāneyyāsi yo te puriso dāso kammakaro pubbuṭṭhāyī pacchā-  
nipātī kiṃkārapaṭissāvī manāpacārī piyavādī mukhullokako, so  
deva kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā  
20 anagāriyaṃ pabbajito. So evaṃ pabbajito samāno kāyena  
saṃvuto viharati vācāya saṃvuto viharati manasā saṃvuto viharati  
ghāsacchādanaparamatāya santuṭṭho abhirato paviveke’ ti. Api  
nu tvaṃ evaṃ vadeyyāsi : ‘etu me bho so puriso, punad eva hotu  
dāso kammakaro pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpa-  
25 cārī piyavādī mukhullokako’ ” ti ?

- “No h’ etaṃ bhante. Atha kho naṃ mayaṃ eva abhivādeyyā-  
yāma pi paccuṭṭheyyāma pi āsanena pi nimanteyyāma abhiniman-  
teyyāma pi naṃ cīvara-piṇḍapāta-senāsana-gilāna-paccaya-bhesajja-  
parikkhārehi dhammikaṃ pi ‘ssa rakkhāvaranaguttiṃ saṃvida-  
30 heyyāmā” ti.

“Taṃ kiṃ maññasi, mahārāja ? Yadi evaṃ sante, hoti vā  
sandiṭṭhikaṃ sāmāññaphalaṃ, no vā” ti ?

“Addhā kho bhante evaṃ sante hoti sandiṭṭhikaṃ sāmāñña-  
phalan” ti.

- 35 “Idaṃ kho te mahārāja mayā paṭhamāṃ diṭṭh’ eva dhamme  
sandiṭṭhikaṃ sāmāññaphalaṃ paññattan” ti.



## 24. BUDDHA ON THE WELFARE OF THE VAJJIS

[ Dīgha-Nikāya ]

Ekam samayaṃ Bhagavā Rājagahe vibarati Gijjhakūṭe pabbate. Tena kho pana samayena rājā Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo hoti. So evaṃ āba : “āhañhi me 5 Vajjī evaṃ-mabiddhike evaṃ-mahānubhāve, ucchejjānā Vajjī, vināsesāmi Vajjī, anayavyasanaṃ āpādessāmi Vajjī” ti.

Atha kho rājā Māgadho Ajātasattu Vedehiputto Vassakāraṃ brāhmaṇaṃ Magadha-mahāmattaṃ āmantesi : “ehi tvaṃ brāhmaṇa yena Bhagavā ten’ upasaṃkama, upasaṃkamitvā mama vacanena 10 Bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchā. Evañ ca vadehi : ‘Rājā bhante Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo’.”

“Evaṃ bho” ti kho Vassakāro brāhmaṇo Magadha-mahāmatto rañño Māgadhassa Ajātasattussa Vedehiputtassa paṭissutvā 15 bhaddāni bhaddāni yānāni yojāpetvā, bhaddaṃ yānaṃ abhirūhitvā, bhaddehi bhaddehi yānehi Rājagabambhā niyyāsi, yena Gijjhakūṭo pabbato tena pāyāsi, yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko va yena Bhagavā ten’ upasaṃkami, upasaṃkamitvā Bhagavatā saddhim sammodi, sammodanīyaṃ kathaṃ 20 sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vassakāro brāhmaṇo Magadha-mahāmatto Bhagavantam etad avoca : “Rājā bhante Māgadho Ajātasattu Vedehiputto Bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Rājā, bho Gotama, Māgadho Ajātasattu 25 Vedehiputto Vajjī abhiyātukāmo.”

Tena kho pana samayena āyasmā Ānando Bhagavato piṭṭhito ṭhito hoti Bhagavantam vījaṃāno. Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi :

“Yāvakīvañ ca Ānanda Vajjī abbiṇhaṃ sannipātā sannipāta- 30 bahulā bhavissanti, vuddhi yeva Ānanda Vajjīnaṃ pāṭikaṅkhā no parihāni.

“Yāvakīvañ ca Ānanda Vajjī samaggā sannipatissanti samaggā vuṭṭhahissanti samaggā Vajjī-karaṇīyāni karissanti, vuddhi yeva Ānanda Vajjīnaṃ pāṭikaṅkhā no parihāni.



“Yāvakīvañ ca Ānanda Vajjī apaññattam na paññāpessanti, paññattam na samucchindissanti, yathāpaññatte porāṇe Vajjī-dhamme samādāya vattissanti, vuddhi yeva Ānanda Vajjīnam pāṭikañkhā no parihāni.

5 “Yāvakīvañ ca Ānanda Vajjī ye te Vajjīnam Vajjimahallakā te sakkarissanti garukarissanti mānessanti pūjessanti, tesañ ca sotabbam maññissanti, vuddhi yeva Ānanda Vajjīnam pāṭikañkhā no parihāni.

10 “Yāvakīvañ ca Ānanda Vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsessanti, vuddhi yeva Ānanda Vajjīnam pāṭikañkhā no parihāni.

“Yāvakīvañ ca Ānanda Vajjī yāni tāni Vajjīnam Vajjiceti-yāni, abbhantarāni e’ eva bāhirāni ca, tāni sakkarissanti garukarissanti mānessanti pūjessanti, tesañ ca dinnapubbam katapubbam 15 dhammikaṃ balim no parihāpessanti, vuddhi yeva Ānanda Vajjīnam pāṭikañkhā no parihāni.

“Yāvakīvañ ca Ānanda Vajjīnam arahantesu dhammikāra-khāvaranagutti susamvhitā bhavissati, kin ti anāgatā ca arahanto vijitam āgaccheyyum āgatā ca arahanto vijite phāsum vibareyyun 20 ti, vuddhi yeva Ānanda Vajjīnam pāṭikañkhā no parihāni” ti.

Atha kho Bhagavā Vassakāraṃ brāhmaṇaṃ Magadha-mahā-mattam āmantesi: “ekaṃ idāhaṃ brāhmaṇa samayaṃ Vesāliyaṃ viharāmi Sārandaḍa cetiye, tatrāhaṃ Vajjīnam ime satta aparihāniye dhamme desesiṃ, yāvakīvañ ca brāhmaṇa ime satta aparihāniyā 25 dhammā Vajjīsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu Vajjī sandissanti, vuddhi yeva brāhmaṇa Vajjīnam pāṭikañkhā no parihāni” ti.

Evam vutte Vassakāro brāhmaṇo Magadha-mahāmatto Bhagavantaṃ etad avoca: “ekamekena pi, bho Gotama, aparihāniyena 30 dhammena samannāgatānaṃ Vajjīnam vuddhi yeva pāṭikañkhā no parihāni, ko pana vādo sattaḥ aparihāniyebhi dhammebi? Akaraṇiyā va, bho Gotama, Vajjī raññā Māgadheṇa Ajātasattunā Vedebiput-tena yadidaṃ yuddhassa aññatra upalāpanāya aññatra mithubhedā. Handa ca dāni mayam, bho Gotama, gacchāma, bahukiccā mayam 35 bahukaraṇiyā” ti.—“Yassa dāni tvam brāhmaṇa kalam maññasi” ti. Atha kho Vassakāro brāhmaṇo Magadha-mahāmatto Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy’ āsanā pakkāmi.



## 25. DHAMMANVAYA

[ Dīgha-Nikāya ]

Bhagavā mahatā bhikkhusaṃghena saddhiṃ Nālandāyaṃ viharati Pāvārikambavane. Atha kho āyasmā Sāriputto yena Bhagavā ten' upasaṃkami, upasaṃkamitvā Bhagavantam abhi- 5 vādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Sāriputto Bhagavantam etad avoca :

“Evam-pasanno aham bhante Bhagavati na cāhu na ca bhavis- sati na c' etarahi vijjati añño samaṇo vā brāhmaṇo vā Bhagavatā bhiyyo 'bhiññataro yadidaṃ sambodhiyaṃ' ti. 10

“Ulārā kho te ayam Sāriputta āsabhi vācā bhāsita, ekamso gahito sibanādo nadito.”

“Na kho me bhante atītānāgatapaccuppannesu arahantesu sammā-sambuddhesu cetopariyaññaṃ atthi. Api ca dhammanvayo vidito. Seyyathā pi bhante rañño paccantimaṃ nagaraṃ daḥhud- 15 dāpaṃ daḥhapākāratoraṇaṃ ekadvāraṃ, tatr' assa dovāriko paṇḍito viyatto medhāvi aññātānaṃ nivāretā ñātānaṃ pavesetā. So tassa nagarassa samantā anupariyāya pathaṃ anukkamamāno na passeyya pākārasandhiṃ vā pākāravivaraṃ vā antamaso bilāraṇissakkana- mattam pi. Tassa evam assa : 'ye kho keci olārikā paṇā imaṃ 20 nagaraṃ pavisanti vā nikkhamanti vā, sabbe te iminā va dvārena pavisanti vā nikkhamanti vā' ti. Evam eva kho me bhante dhammanvayo vidito : 'ye te bhante ahesu atītaṃ addhānaṃ arahanto sammāsambuddhā, sabbe te Bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catusu sati- 25 paṭṭhānesu supatitṭhitacittā satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhimsu ; ye pi te bhante bhavissanti anāgataṃ addhānaṃ arahanto sammāsambuddhā, sabbe te Bhagavanto pañca nīvaraṇe pahāya.....anuttaraṃ sammā- sambodhiṃ abhisambujjhissanti. Bhagavā pi bhante etarahi 30 araham sammāsambuddho pañca nīvaraṇe pahāya.....abhisam- buddho' ” ti.



## 26. THE LAST REPAST

[ Dīgha-Nikāya ]

Bhagavā mahatā bhikkhusamghena saddhiṃ yena Pāvā tad  
avasari. Tatra sudam Bhagavā Pāvāyaṃ viharati Cunda-  
5 kammāraputtassa ambavane.

Assosi kho Cundo kammāraputto: 'Bhagavā kira Pāvāṃ  
anupatto Pāvāyaṃ viharati mayhaṃ ambavane' ti. Atha kho  
Cundo kammāraputto yena Bhagavā ten' upasamkami, upasamka-  
mitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ  
10 nisinnaṃ kho Cundaṃ kammāraputtaṃ Bhagavā dhammiyā kathāya  
sandassesī samādapesi samuttejesi sampahaṃsesi. Atha kho Cundo  
kammāraputto Bhagavatā dhammiyā kathāya sandassito samādapito  
samuttejito sampahaṃsito Bhagavantam etad avoca: "adhivāsetu  
me bhante Bhagavā svātanāya bhattam saddhiṃ bhikkhusamghenā"  
15 ti. Adhivāsesi Bhagavā tuṇhībhāvena. Atha kho Cundo kammāra-  
putto Bhagavato adhivāsanam veditvā utthāy' āsanā Bhagavantam  
abhivādetvā padakkhiṇam katvā pakkāmi.

Atha kho Cundo kammāraputto tassa rattiya accayena sake  
nivesane paṇitam khādaniyam bhojaniyam paṭiyādāpetvā pahūtaṃ  
20 ca sūkaramaddavam Bhagavato kālam ārocāpesi: "kālo bhante niṭ-  
ṭhitaṃ bhattan" ti. Atha kho Bhagavā pubbaṇhasamayam nivā-  
setvā pattacīvaram ādāya saddhiṃ bhikkhusamghena yena Cundassa  
kammāraputtassa nivesanam ten' upasamkami, upasamkamitvā  
paññatte āsane nisīdi, nisajja kho Bhagavā Cundaṃ kammāra-  
25 puttaṃ āmantesi: "yan te Cunda sūkaramaddavam paṭiyattaṃ  
tena maṃ parivisa, yaṃ pan' aññaṃ khādaniyam bhojaniyam paṭi-  
yattaṃ tena bhikkhusamgham parivisā" ti. "Evam bhante" ti  
kho Cundo kammāraputto Bhagavato paṭissutvā, yaṃ ahosi sūkara-  
maddavam paṭiyattaṃ tena Bhagavantam parivisi, yaṃ pan'  
30 aññaṃ khādaniyam bhojaniyam paṭiyattaṃ tena bhikkhusamgham  
parivisi.

Atha kho Bhagavā Cundaṃ kammāraputtaṃ āmantesi:  
"yan te Cunda sūkaramaddavam avasiṭṭhaṃ taṃ sobbhe  
nikhaṇāhi, nāhaṃ taṃ Cunda passāmi sadevake loke samārake



sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya yassa taṃ paribhuttaṃ sammā pariṇāmaṃ gaccheyya aññatra Tathāgatassā" ti. "Evaṃ bhante" ti kho Cundo kammāraputto Bhagavato paṭissutvā, yaṃ abosi sūkaramaddavaṃ avasiṭṭhaṃ taṃ sobbhe nikhaṇitvā, yena Bhagavā ten' upasaṃkami, upasaṃkamitvā 5 Bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho Cundaṃ kammāraputtaṃ Bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāy' āsanā pakkāmi.

Atha kho Bhagavato Cundassa kammāraputtassa bhuttaṃ bhut- 10 tāvissa kharo ābādhō uppajji, lohitaṃ pakkhandikā pabāḷhā vedanā vattanti mārāṇantikā. Tā sudam Bhagavā sato sampajāno adhi- vāsesi avibaṇṇamāno.

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi: "āyān' Ānanda yena Kusinārā ten' upasaṃkamissāmā" ti. "Evaṃ 15 bhante" ti kho āyasmā Ānando Bhagavato paccassosi.

## 27. MAHĀPARINIBBĀNA

[ Dīgha-Nikāya ]

Atha kho Bhagavā mahatā bhikkhusamghena saddhiṃ yena Hiraṇṇavatiyā nadiyā pārimatīraṃ yena Kusinārā-Upavattanaṃ 20 Mallānaṃ sālavanaṃ ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Ānandaṃ āmantesi: "iṅha me tvaṃ Ānanda antarena yamaka- sālānaṃ uttarasīsakaṃ maṇḍakaṃ paṇṇāpehi, kilanto 'smi Ānanda, nipaṇṇissāmī" ti. "Evaṃ bhante" ti kho āyasmā Ānando Bhagavato paṭissutvā antarena yamakasālānaṃ uttarasīsakaṃ maṇḍakaṃ 25 paṇṇāpesi. Atha kho Bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi, pāde pādaṃ accādhāya sato sampajāno.

Tena kho pana samayena yamakasālā sabbaphāliphullā honti akālapupphēhi, te Tathāgatassa sarīraṃ okiranti ajjhokiranti abhip- 30 pakiranti Tathāgatassa pūjāya; dibbāni pi mandāravapupphāni anta- likkhā papatanti, tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti



abhippakiranti Tathāgatassa pūjāya ; dibbāni pi candanacupṇāni  
antalikkhā papatanti.....dibbāni pi turīyāni antalikkhe vajjenti...  
.....dibbāni pi saṅgītāni antalikkhe vattanti Tathāgatassa pūjāya.

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi : “na kho  
5 Ānanda ettāvatā Tathāgato sakkato vā hoti garukato vā mānito  
vā pūjito vā apacito vā. Yo kho Ānanda bhikkhu vā bhikkhunī  
vā upāsako vā upāsikā vā dhammānudhamma-paṭipanno viharati  
sāmīci-paṭipanno anudhammacārī, so Tathāgataṃ sakkaroti garu-  
karoti māneti pūjeti paramāya pūjāya. Tasmātīh’ Ānanda ‘dham-  
10 mānudhammapaṭipannā viharissāma sāmīcipaṭipannā anudhamma-  
cārino’ ti evaṃ hi vo Ānanda sikkhitabban” ti.

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi :

“Siyā kha pan’ Ānanda tumbhākaṃ evaṃ assa : “atītasat-  
thukaṃ pāvacaṇaṃ, n’ atthi no Satthā’ ti. Na kho pan’ etaṃ  
15 Ānanda evaṃ datṭhabbaṃ. Yo vo Ānanda mayā Dhammo ca  
Vinayo ca desito paññatto, so vo mam’ accayena Satthā.

“Yathā kho pan’ Ānanda etarahi bhikkhū aññamaññaṃ ‘āvuso’-  
vādena samudācaranti, na vo mam’ accayena evaṃ samudācari-  
tabbaṃ. Theratarena Ānanda bhikkhunā navakataro bhikkhu  
20 nāmena vā gottena vā ‘āvuso’-vādena vā samudācaritabbo, nava-  
katarena bhikkhunā therataro bhikkhu ‘bhante’ ti vā ‘āyasmā’ ti  
vā samudācaritabbo.

“Ākaṅkhamāno Ānanda saṃgho mam’ accayena khuddānu-  
khuddakāni sikkhāpadāni samūhantu.”

25 Atha Bhagavā bhikkhū āmantesi :

“Siyā kho pana bhikkhave eka-bhikkhussa pi kaṅkhā vā vimati  
vā Buddhhe vā Dhamme vā Saṃghe vā Magge vā Paṭipadāya vā.  
Pucchatha bhikkhave. Mā pacchā vipphaṇisārino ahuvattha : ‘sam-  
mukhībhūto no Satthā ahosi, na mayaṃ sakkbimha Bhagavantaṃ  
30 sammukhā paṭipucchitun’ ” ti.

Evaṃ vutte te bhikkhū tuṇhī ahesuṃ. Dutiyam pi tatiyaṃ pi  
kho Bhagavā bhikkhū āmantesi. Tatiyaṃ pi kho te bhikkhū tuṇhī  
ahesuṃ. Atha kho Bhagavā bhikkhū āmantesi : “siyā kho pana  
bhikkhave Satthu-gāravena pi na puccheyyātha. Sabāyako pi  
35 bhikkhave sabāyakassa arocetū” ti.

Evaṃ vutte te bhikkhū tuṇhī ahesuṃ. Atha kho Bhagavā  
bhikkhū āmantesi : “Handa dāni bhikkhave āmantayāmi vo : Vaya-



[To face page 52]



THE GREAT DECEASE: MAHĀPARINIBBĀNA



dharmā sampbhārā, appamādena sampādethā" ti. Ayam Tathāgatassa pacchimā vācā.

Atha kho Bhagavā paṭhamajjhānaṃ samāpajjī. Paṭhamajjhānā vuṭṭhahitvā dutiyajjhānaṃ samāpajjī. Dutiyajjhānā vuṭṭhahitvā tatiyajjhānaṃ samāpajjī. Tatiyajjhānā vuṭṭhahitvā catutthajjhānaṃ samāpajjī. Catutthajjhānā vuṭṭhahitvā ākāsañcāyatanaṃ samāpajjī. Ākāsañcāyatana-samāpattiyaṃ vuṭṭhahitvā viññāṇañcāyatanaṃ samāpajjī. Viññāṇañcāyatana-samāpattiyaṃ vuṭṭhahitvā ākiñcaññāyatanaṃ samāpajjī. Ākiñcaññāyatana-samāpattiyaṃ vuṭṭhahitvā nevasaññā-nāsaññāyatanaṃ samāpajjī. 10 Nevasaññā-nāsaññāyatana-samāpattiyaṃ vuṭṭhahitvā saññāvedayitanirodhaṃ samāpajjī.

Atha kho āyasmā Ānando āyasmantaṃ Anuruddhaṃ etad avoca: " parinibbuto bhante Anuruddha Bhagavā" ti.—"Na āvuso Ānanda Bhagavā parinibbuto, saññāvedayita-nirodhaṃ samā- 15 panno" ti.

Atha kho Bhagavā saññāvedayitanirodha-samāpattiyaṃ vuṭṭhahitvā nevasaññā-nāsaññāyatanaṃ samāpajjī. Nevasaññā-nāsaññāyatana-samāpattiyaṃ vuṭṭhahitvā ākiñcaññāyatanaṃ samāpajjī. Ākiñcaññāyatana-samāpattiyaṃ vuṭṭhahitvā viññāṇañcāyatanaṃ samāpajjī. 20 Viññāṇañcāyatana-samāpattiyaṃ vuṭṭhahitvā ākāsañcāyatanaṃ samāpajjī. Ākāsañcāyatana-samāpattiyaṃ vuṭṭhahitvā catutthajjhānaṃ samāpajjī. Catutthajjhānā vuṭṭhahitvā tatiyajjhānaṃ samāpajjī. Tatiyajjhānā vuṭṭhahitvā dutiyajjhānaṃ samāpajjī. Dutiyajjhānā vuṭṭhahitvā paṭhamajjhānaṃ samāpajjī. Paṭhamaj- 25 jhānā vuṭṭhahitvā dutiyajjhānaṃ samāpajjī. Dutiyajjhānā vuṭṭhahitvā tatiyajjhānaṃ samāpajjī. Tatiyajjhānā vuṭṭhahitvā catutthajjhānaṃ samāpajjī. Catutthajjhānā vuṭṭhahitvā samanantarā Bhagavā parinibbāyi.

Parinibbute Bhagavati saba parinibbānā mahābhūmicālo 30 ahosi bhimsanako lomahaṃso devadundubhiyo ca phalimsu. Parinibbute Bhagavati saba parinibbānā Brahmā Sahampati imaṃ gāthaṃ abhāsi:

Sabbe 'va nikkhipissantī bhūtā loke samussayaṃ,  
yathā etādiso Satthā loke appaṭipuggalo  
Tathāgato balappatto Sambuddho parinibbuto ti.



Parinibbute Bhagavati saha parinibbānā Sakko devānaṃ indo  
imaṃ gāthaṃ abhāsi :

Aniccā vata saṃkhārā uppāda-vaya-dhammino,  
uppaṃjītvā nirujjhanti, tesāṃ vūpasamo sukho ti.

5 Parinibbute Bhagavati saha parinibbānā āyasmā Anuruddho  
imā gāthāyo abhāsi :

Nāhu assāsa-passāso tṭhitacittassa tādino,  
anejo santim ārabha yaṃ kālaṃ akarī muni,  
Asallīnena cittena vedanaṃ ajjhavāsayaī :  
10 pajjotass' eva nibbānaṃ vimokkho cetaso ahū ti.

Parinibbute Bhagavati saha parinibbānā āyasmā Ānando imaṃ  
gāthaṃ abhāsi :

Tadā 'si yaṃ bhīṃsanakaṃ tadā 'si lomahaṃsaṃ,  
sabbākāravarūpete Sambuddhe parinibbute ti.

15 Parinibbute Bhagavati tattha ye te bhikkhū avītarāgā appekacce  
bāhā paggayha kindanti, chionapapātaṃ papatanti āvaṭṭanti  
vivatṭanti : "atikhippaṃ Bhagavā parinibbuto, atikhippaṃ Sugato  
parinibbuto, atikhippaṃ cakkhuṃ loke antarahitaṃ" ti. Ye pana  
te bhikkhū vītarāgā te satā sampajānā adbhivāsenti : "aniccā saṃ-  
20 khārā, taṃ kut' ettha labbhā" ti.

## 28. DHĀTU-VIBHĀGA

[ Dīgha-Nikāya ]

Atha kho āyasmā Mahākassapo yena Kusinārā-Makuṭa-  
bandhanaṃ Mallānaṃ cetiyaṃ yena Bhagavato citako ten' upa-  
25 saṃkami, upasaṃkamitvā ekasmiṃ cīvaraṃ katvā añjaliṃ paṇāme-  
tvā tikkhattuṃ citakaṃ padakkhiṇaṃ katvā, pādato vivaritvā



Bhagavato pāde sīrasā vandi. Tāni pi kho pañca bhikkhusatāni ekamsam cīvaram katvā añjalim pañāmetvā tikkhattum citakam padakkhīnam katvā Bhagavato pāde sīrasā vandimsu. Vandite ca pan' āyasmatā Mahākassapena tehi ca pañcahi bhikkhusatehi, sayam eva Bhagavato citako pajjali. Jhāyamānassa pana Bhagavato sarīrassa yam ahosi chavī ti vā camman ti vā mamsan ti vā nabārū ti vā lasikā ti vā tassa n' eva chārikā paññāyittha na masi, sarīrān' eva avasissimsu. Daḍḍhe kho pana Bhagavato sarīre, antalikkhā udakadhārā pātubhavītvā Bhagavato citakam nibbāpesi, udakasālato pi abbhunnamītvā Bhagavato citakam nibbāpesi. Kosi- 10 nārakā pi Mallā sabbagandhodakena Bhagavato citakam nibbāpesum. Atha kho Khosinārakā Mallā Bhagavato sarīrāni sattāhaṃ santhāgāre sattipañjaram karitvā dhanupākāram parikkhipitvā naccehi gītehi vāditehi mālehi gandhehi sakkarīmsu parikarīmsu mānesum pūjesum. 15

Assosi kho Rājā Māgadho Ajātasattu Vedehiputto: 'Bhagavā kira Kusinārā: am parinibbuto' ti. Atha kho Rājā Māgadho Ajātasattu Vedehiputto Kosinārakānam Mallānam dūtam pāhesi: "Bhagavā pi khattiyo, aham pi khattiyo. Aham pi arahāmi Bhagavato sarīrānam bhāgam, aham pi Bhagavato sarīrānam thūpañ 20 ca mahañ ca karissāmi" ti.

Assosum kho Vesālikā Licchavī: 'Bhagavā kira Kusinārāyam parinibbuto' ti. Atha kho Vesālikā Licchavī Kosinārakānam Mallānam dūtam pāhesum: "Bhagavā pi khattiyo, mayam pi khattiyā. Mayam pi arahāma Bhagavato sarīrānam bhāgam, 25 mayam pi Bhagavato sarīrānam thūpañ ca mahañ ca karissāmā" ti.

Assosum kho Kāpilavatthavā Sakyā: 'Bhagavā kira Kusinārāyam parinibbuto' ti. Atha kho Kāpilavatthavā Sakyā Kosinārakānam Mallānam dūtam pāhesum: "Bhagavā ambhākam nāti- 30 seṭṭho. Mayam pi arahāma Bhagavato sarīrānam bhāgam, mayam pi Bhagavato sarīrānam thūpañ ca mahañ ca karissāmā" ti.

Assosum kho Allakappakā Bulayo: 'Bhagavā kira Kusinārāyam parinibbuto' ti. Atha kho Allakappakā Bulayo Kosinārakānam Mallānam dūtam pāhesum: "Bhagavā pi khattiyo, mayam pi khattiyā. Mayam pi arahāma Bhagavato sarīrānam bhāgam, 35 mayam pi Bhagavato sarīrānam thūpañ ca mahañ ca karissāmā" ti.



Assosum kho Rāmagāmakā Koliyā: 'Bhagavā kira Kusi-  
nārāyam parinibbuto' ti. Atha kho Rāmagāmakā Koliyā Kosi-  
nārakānam Mallānam dūtam pāhesum: "Bhagavā pi khattiyo,  
mayam pi khattiyā. Mayam pi arahāma Bhagavato sarīrānam  
5 bhāgam, mayam pi Bhagavato sarīrānam thūpañ ca mahañ ca  
karissāmā" ti.

Assosi kho Veṭṭhadīpako brāhmaṇo: 'Bhagavā kira Kusi-  
nārāyam parinibbuto' ti. Atha kho Veṭṭhadīpako brāhmaṇo Kosi-  
nārakānam Mallānam dūtam pāhesi: "Bhagavā pi khattiyo, aham  
10 asmi brāhmaṇo. Aham pi arahāmi Bhagavato sarīrānam bhāgam,  
aham pi Bhagavato sarīrānam thūpañ ca mahañ ca karissāmī" ti.

Assosum kho Pāveyyakā Mallā: 'Bhagavā kira Kusi-  
nārāyam parinibbuto' ti. Atha kho Pāveyyakā Mallā Kosi-  
nārakānam Mallānam dūtam pāhesum: "Bhagavā pi khattiyo, mayam pi khattiyā.  
15 Mayam pi arahāma Bhagavato sarīrānam bhāgam, mayam pi Bhaga-  
vato sarīrānam thūpañ ca mahañ ca karissāmā" ti.

Evam vutte Kosinārakā Mallā te saṃghe gaṇe etad avocum:  
"Bhagavā ambhākam gāmakkhette parinibbuto. Na mayam dassāma  
Bhagavato sarīrānam bhāgan" ti. Evam vutte Doṇo brāhmaṇo  
20 te saṃghe gaṇe etad avoca:

Suṇantu bhonto mama ekavākyam  
ambhākam Buddho ahu khantivādo ;  
na hi sādhu yaṃ uttamapuggalassa  
sarīrabhaṅge siya sampahāro.  
25 Sabbe 'va bhonto sahitā samaggā  
sammodamānā karom' aṭṭha bhāge ;  
vitthārikā hontu disāsu thūpā,  
bahujjano cakkhumato pasanno ti.

—“Tena hi brāhmaṇa tvam yeva Bhagavato sarīrāni aṭṭhadhā  
30 samam suvibhattam vibhajāhī” ti “Evam bho” ti kho Doṇo  
brāhmaṇo tesam saṃghānam gaṇānam paṭissutvā Bhagavato sarīrāni  
aṭṭhadhā samam suvibhattam vibhajitvā te saṃghe gaṇe etad  
avoca: “imaṃ me bhonto kumbham dadantu, aham pi kumbhassa  
thūpañ ca mahañ ca karissāmī” ti. Adāpsu kho te Doṇassa  
35 brāhmaṇassa kumbham.



Assosum kho Pippthalivaniyā Moriyā : ‘Bhagavā kira Kusi-  
nārāyam parinibbuto’ ti. Atha kho Pippthalivaniyā Moriyā Kosi-  
nārakānam Mallānam dūtam pāhesum : ‘Bhagavā pi khattiyo,  
mayam pi khattiyā. Mayam pi arahāma Bhagavato sarīrānam  
bhāgam, mayam pi Bhagavato sarīrānam thūpañ ca mahañ ca 5  
karissāmā’ ti.—‘N’ atthi Bhagavato sarīrānam bhāgo, vibhattāni  
Bhagavato sarīrāni, ito aṅgāram harathā’ ti. ‘Te tato aṅgāram  
harimsu.

## 29. FOUR PLACES OF PILGRIMAGE

[ Dīgha-Nikāya ]

10

“Cattār’ imāni Ānanda saddhassa kulaputtassa dassanīyāni  
saṃvejanīyāni tñānāni. Katamāni cattāri ? Idha Tathāgato jāto  
ti—idha Tathāgato anuttaram sammāsambodhim abhisambuddho  
ti—idha Tathāgatena anuttaram dhammacakkaṃ pavattitan ti—  
idha Tathāgato anupādisesāya nibbāna-dhātuyā parinibbuto ti 15  
—imāni kho Ānanda cattāri saddhassa kulaputtassa dassanīyāni  
saṃvejanīyāni tñānāni. Āgamissanti kho Ānanda saddhā bhikkhu-  
bhikkhuniyo upāsaka-upāsikāyo ‘idha Tathāgato jāto’ ti pi, ‘idha  
Tathāgato anuttaram sammāsambodhim abhisambuddho’ ti pi, ‘idha  
Tathāgatena anuttaram dhammacakkaṃ pavattitan’ ti pi, ‘idha 20  
Tathāgato anupādisesāya nibbānadhātuyā parinibbuto’ ti pi.”

## 30. BUDDHO PŪJAM SĀDIYATI ?

[ Mibnda-paṇha ]

“Bhante Nāgasena, ime titthiyā evaṃ bhaṇanti : yadi Buddho  
pūjam sādiyati na parinibbuto Buddho, saṃyutto lokena anto- 25  
bhaviko lokasmim lokasādhāraṇo, tasmā tassa kato adbhikāro vañjho  
bhavati aphalo ; yadi parinibbuto, visamyutto lokena nissato



sabbabhavehi, tassa pūjā na uppajjati, parinibbuto na kiñci sādiyati, asādiyantassa kato adbhikāro vañjho bhavati aphalo ti. Ubhatokoṭiko eso pañho, n' eso visayo appattamānasānaṃ, mahantānaṃ yev' eso visayo, bhind' etaṃ diṭṭhijālaṃ, ekaṃse ṭhapaya, tav' eso pañho  
5 anuppatto, anāgatānaṃ Jinaputtānaṃ cakkhuṃ dehi paravādanig-  
gahāyā" ti.

Thero āho : "parinibbuto mahārāja Bhagavā, na ca Bhagavā pūjaṃ sādiyati, Bodhimūle yeva Tathāgatassa sādiyanā pahinā, kim pana anupādisesāya nibbāna-dhātuyā parinibbutassa. Bhāsitaṃ  
10 p' etaṃ mahārāja therena Sāriputtena Dhammasenāpatinā :

Pūjīyantā asamasamā sadevamānusehi te  
na sādiyanti sakkāraṃ, buddhānaṃ esa dhammatā" ti.

Rājā āha : "bhante Nāgasena, putto vā pituno vaṇṇaṃ bhāsati pitā vā puttassa vaṇṇaṃ bhāsati, na c' etaṃ kāraṇaṃ  
15 paravādānaṃ niggaḥāya, pasādappakāsaṇaṃ nāma' etaṃ, iṅgha me tvam tattha kāraṇaṃ sammā brūhi sakavādassa patitṭhāpanāya diṭṭhijālaviniveṭhanāyā" ti.

Thero āha : "parinibbuto mahārāja Bhagavā, na ca Bhagavā pūjaṃ sādiyati, asādiyantass' eva Tathāgatassa devamanussā  
20 dhātuvaraṃ vatthum karitvā Tathāgatassa nāparatanārammaṇena sammāpaṭipattim sevantā tisso sampattiyo paṭilabhanti. Yathā mahārāja mahatimahā-aggikkhandho pajjalitvā nibbāpeyya, api nu kho so mahārāja aggikkhandho sādiyati tinakaṭṭhupādānaṃ" ti ?  
—"Jalamāno pi so bhante mahā-aggikkhandho tinakaṭṭhupādānaṃ  
25 na sādiyati, kim pana nibbuto upasanto acetano sādiyatī" ti.  
—"Tasmim' pana mahārāja aggikkhandhe uparate upasante loke aggi suñño hotī" ti ?—"Na hi bhante, kaṭṭhaṃ aggissa vatthu hoti upādānaṃ, ye keci manussā aggikāma te attano thāma-bala-  
viriyena paccattapurisakārena kaṭṭhaṃ manthayitvā aggim nibbat-  
30 tetvā tena agginā aggikaraṇīyāni kammāni karontī" ti.—"Tena hi mahārāja titthiyānaṃ vacanaṃ micchā bhavati—'asādiyantassa kato adbhikāro vañjho bhavati aphalo' ti. Yathā mahārāja mahati-  
mahā-aggikkhandho pajjali, evam eva Bhagavā dasasahassimhi lokadhātuyā buddhasiriyā pajjali ; yathā mahārāja mahatimahā-  
35 aggikkhandho pajjalitvā nibbuto, evam eva Bhagavā dasasahas-



simhi lokadhātuyā buddhasiriyā pajjalitvā anupādisesāya nibbāna-  
dhātuyā parinibbuto ; yathā mahārāja nibbuto aggikkhandho  
tiṇakattḥupādānaṃ na sādīyati, evaṃ eva kho Lokahitaassa sādīyanā  
pabīnā upasantā ; yathā mahārāja manussā nibbuto aggikkhandhe  
anupādāne attano thāmabalaviriyena paccattapurisakārena katṭhaṃ 5  
manthayitvā aggiṃ nibbattetvā tena agginā aggikaraṇīyāni kam-  
māni karonti, evaṃ eva devamanussā Tathāgatassa parinibbutassa  
asādiyantass' eva dhāturanāmaṃ vatthum karitvā Tathāgatassa  
nānaratanārammaṇena sammāpaṭipattiṃ sevantā tisso sampattiyo  
paṭilabhaṃti. Iminā pi mahārāja kāraṇena Tathāgatassa pari- 10  
nibbutassa asādiyantass' eva kato adbhikāro avaṇṇho bhavati  
saphalo" ti.

### 31. NIBBĀNA

[Milinda-paṇḥa]

"Bhante Nāgasena, tumhe bhaṇattha : nibbānaṃ na atītaṃ na 15  
anāgataṃ na paccuppannaṃ, na uppannaṃ na anuppannaṃ na  
uppādaniyaṃ ti. Idha, bhante Nāgasena, yo koci sammā paṭipanno  
nibbānaṃ sacchikaroti so uppannaṃ sacchikaroti udāhu uppādetvā  
sacchikaroti ti ?—"Yo koci mahārāja sammā paṭipanno nibbānaṃ  
sacchikaroti so na uppannaṃ sacchikaroti na uppādetvā sacchi- 20  
karoti. Api ca mahārāja atth' esā nibbānadhātu yaṃ so sammā  
paṭipanno sacchikaroti" ti.—"Mā bhante Nāgasena, imaṃ  
paṇḥaṃ paṭicchannaṃ katvā dīpehi, vivaṭaṃ pākāṭaṃ katvā dīpehi,  
chandaajāto ussāhajāto yaṃ te sikkhitā taṃ sabbaṃ etth' ev'  
ākirāhi, etthāyaṃ jano sammūlho vimatijāto saṃsayapakkhanno, 25  
bhind' etaṃ antodosasallaṃ" ti.

"Atth' esā mahārāja nibbānadbātu santā sukhā paṇītā taṃ  
sammā paṭipanno Jinānusatthiyā saṃkhāre sammasanto paṇḍāya  
sacchikaroti. Yathā mahārāja antevāsiko ācariyānusatthiyā vijjaṃ  
paṇḍāya sacchikaroti, evaṃ eva kho mahārāja sammā paṭipanno 30



Jinānusatthiyā paññāya nibbānaṃ sacchikaroti. Kathaṃ pana nibbānaṃ daṭṭhabban ti ? Anītito nirupaddavato abhayato khemato santato sukhato sātato pañītato sucito sītalato daṭṭhabbaṃ.

“Yathā mahārāja puriso bahukaṭṭhapuñjēna jalita-kaṭṭhitena  
5 agginā dayhamāno vāyāmena tato muñcitvā niraggikokāsaṃ  
pavisitvā tattha paramasukhaṃ labheyya, evaṃ eva kho mahārāja  
yo sammā paṭipanno so yoniso manasikārena byapagata-tividhag-  
gisantāpaṃ paramasukhaṃ nibbānaṃ sacchikaroti. Yathā mahā-  
rāja aggi evaṃ tividhaggi daṭṭhabbo, yathā aggigato puriso evaṃ  
10 sammā paṭipanno daṭṭhabbo, yathā niraggikokāso evaṃ nibbānaṃ  
daṭṭhabbaṃ.

“Yathā vā pana mahārāja puriso abhi-kukkura-manussa-kuṇapa-  
sarīraṇaṃ ja-kotṭhāsārāsīgato kuṇapa-jaṭṭajātitaṇṭaram anupaviṭṭho  
vāyāmena tato muñcitvā nikkūṇapokāsaṃ pavisitvā tattha parama-  
15 sukhāṃ labheyya, evaṃ eva kho mahārāja yo sammā paṭipanno  
so yoniso manasikārena byapagata-kilesakuṇapaṃ paramasukhaṃ  
nibbānaṃ sacchikaroti. Yathā mahārāja kuṇapaṃ evaṃ pañca  
kāmaguṇā daṭṭhabbā, yathā kuṇapagato puriso evaṃ sammā-  
paṭipanno daṭṭhabbo, yathā nikkūṇapokāso evaṃ nibbānaṃ daṭ-  
20 ṭhabbaṃ.

“Yathā vā pana mahārāja puriso bhīto tasito kampito viparīta-  
vibbhanta-citto vāyāmena tato muñcitvā daḥhaṃ thīraṃ acalam  
abhayaṭṭhānaṃ pavisitvā tattha paramasukhaṃ labheyya evaṃ eva  
kho mahārāja yo sammā paṭipanno so yoniso manasikārena  
25 byapagata-bhayaśāntāsaṃ paramasukhaṃ nibbānaṃ sacchikaroti.  
Yathā mahārāja bhayaṃ evaṃ jāti-jarā-byādhi-maraṇaṃ paṭicca  
aparāparaṃ pavatta-bhayaṃ daṭṭhabbaṃ, yathā bhīto puriso evaṃ  
sammā paṭipanno daṭṭhabbo, yathā abhayaṭṭhānaṃ evaṃ nibbānaṃ  
daṭṭhabbaṃ.

30 “Yathā vā pana mahārāja puriso kilīṭṭha-malina-kalala-kaddama-  
dese patito vāyāmena taṃ kalala-kaddamaṃ apavāhetvā parisuddha-  
vimaladesaṃ upagantvā tattha paramasukhaṃ labheyya, evaṃ eva  
kho mahārāja yo sammā paṭipanno so yoniso manasikārena byapa-  
gata-kilesa-mala-kaddamaṃ paramasukhaṃ nibbānaṃ sacchikaroti.  
35 Yathā mahārāja kalalaṃ evaṃ lābha-sakkāra-siloko daṭṭhabbo,  
yathā kalalagato puriso evaṃ sammā paṭipanno daṭṭhabbo, yathā  
parisuddha vimaladeso evaṃ nibbānaṃ daṭṭhabbaṃ.”



### 32. DHAMMANAGARA

[ Milinda-pañha ]

“Bhagavato kho mahārāja dhammanagaraṃ sila-pākāraṃ hiri-parikhaṃ ñāṇa-dvāra-koṭṭhakam viriya-aṭṭālakam saddhā-esikam sati-dovārikam paññā-pāsādam Suttanta-caccaram Abhidhamma-siṅghāṭakam Vinaya-vinicchayam satipaṭṭhāna-vīthikam. 5

“Bhagavato kho mahārāja dhammanagare evarūpā janā paṭivasanti: Suttantikā Venayikā Ābhidhammikā Dhammakathikā Jātakabhāṇakā Dīghabhāṇakā Majjhimbhāṇakā Samyuttabhāṇakā Aṅguttarabhāṇakā Khuddakabhāṇakā silasampannā samādhisampannā paññāsampannā bojjhaṅgabbhāvanāratā vipassakā sadattham-anuyuttā āraññikā rukkhamulikā abbhokāsikā palālapuñjakā sosānikā nesajjikā paṭipannakā phalaṭṭhā sekhā phalasamaṅgino sotāpannā sakadāgāmino anāgāmino arahanto tevijjā chaḷa-bhiññā iddhimanto paññāya pāramiṃ gatā satipaṭṭhāna-sammapadhāna-iddhipāda-indriyabala-bojjhaṅga-maggavara-jhānavimokkharūpārūpa-santasukhasamāpatti-kusalā, tehi arahantehi ākulam samākulam ākiṇṇam samākiṇṇam naḷavana-saravanam iva dhammanagaraṃ ahosi. Bhavatīha: 10 15

Vītarāgā vītadosā vītamohā anāsavā

20

vītataṇhā anādānā dhammanagare vasanti te” ti.

### 33. JACCANDHĀNAM HATTHIDASSANAM

[ Udāna: Tittthiya-Sutta ]

Ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā nānā 25 tittthiyā paribbājakā Sāvattthiṃ piṇḍāya pavisanti nānāditṭhikā nānākhantikā nānārucikā nānāditṭhinissaya nissitā. Sant’ eke samaṇa-brāhmaṇā evaṃ-vādino evaṃ-ditṭhino: ‘sassato loko, idam



eva saccam, mogham aññan' ti. Santi pan' eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino: 'asassato loko, idam eva saccam, mogham aññan' ti. Sant' eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino: 'antavā loko, idam eva saccam, mogham aññan' ti. Santi pan' eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino: 'anantavā loko, idam eva saccam, mogham aññan' ti. Sant' eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino: 'taṃ jīvaṃ taṃ sarīraṃ, idam eva saccam, mogham aññan' ti. Santi pan' eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino: 'aññaṃ jīvaṃ aññaṃ sarīraṃ, idam eva saccam, mogham aññan' ti. Sant' eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino: 'hoti tathāgato param maraṇā, idam eva saccam, mogham aññan' ti. Santi pan' eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino: 'na hoti tathāgato param maraṇā, idam eva saccam, mogham aññan' ti. Sant' eke samaṇa brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino: 'hoti ca na ca hoti tathāgato param maraṇā, idam eva saccam, mogham aññan' ti. Santi pan' eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino: 'n' eva hoti na na hoti tathāgato param maraṇā, idam eva saccam, mogham aññan' ti. Te bhaṇḍana-jātā kalahajātā vivādāpannā aññaṃaññaṃ mukhasattihī vitudantā viharanti: 'edisō dhammo n' edisō dhammo, n' edisō dhammo edisō dhammo' ti.

"Aññatitthiyā bhikkhave paribbājakā andhā acakkhukā, atthaṃ na jānanti, anatthaṃ na jānanti, dhammaṃ na jānanti, adhammaṃ na jānanti. Te atthaṃ ajānantā anatthaṃ ajānantā, dhammaṃ ajānantā adhammaṃ ajānantā, bhaṇḍana-jātā kalahajātā vivādāpannā aññaṃaññaṃ mukhasattihī vitudantā viharanti: 'edisō dhammo n' edisō dhammo, n' edisō dhammo edisō dhammo' ti.

"Bhūtapubbaṃ bhikkhave imissā yeva Sāvattthiyā aññataro rājā ahosi. Atha kho bhikkhave so rājā aññatarā purisaṃ āmantesi 'ehi tvaṃ ambho purisa yāvatikā Sāvattthiyaṃ jaccandhā, te sabbe ekajjhaṃ sannipātehi' ti. 'Evaṃ devā' ti kho bhikkhave so puriso tassa rañño paṭissutvā yāvatikā Sāvattthiyaṃ jaccandhā te sabbe gahetvā yena so rājā tenūpasamkamī, upasamkamitvā taṃ rājānaṃ etad avoca: 'sannipātītā kho te deva yāvatikā Sāvattthiyaṃ jaccandhā' ti.—'Tena hi bhaṇe jaccandhānaṃ hatthiṃ dassēhi' ti. 'Evaṃ devā' ti kho bhikkhave so puriso tassa rañño paṭissutvā jaccandhānaṃ hatthiṃ dassesi—'edisō jaccandhā hatthi' ti.



“Atha kho bhikkhave so rājā yena te jaccandhā tenūpasamkamī, upasamkamitvā te jaccandhe etad avoca: ‘diṭṭho vo jaccandhā hatthī’ ti?—‘Evam deva, diṭṭho no hatthī’ ti.—‘Vadetha jaccandhā kīdiso hatthī’ ti?

“Yehi bhikkhave jaccandhehi hatthissa sīsam diṭṭham ahosi, te 5  
evam āhamsu: ‘edisō deva hatthī seyyathā pi kumbho’ ti. Yehi bhikkhave jaccandhehi hatthissa kaṇṇo diṭṭho ahosi, te evam āhamsu: ‘evam deva hatthī seyyathā pi suppo’ ti. Yehi bhikkhave jaccandhehi hatthissa pādo diṭṭho ahosi, te evam āhamsu: ‘evam deva hatthī seyyathā pi thūno’ ti. Te ‘edisō hatthī n’edisō hatthī, 10  
n’edisō hatthī edisō hatthī’ ti aññamaññaṃ mutṭhihi saṃyujjhiṃsu. Tena ca bhikkhave so rājā attamano ahosi.

“Evam eva kho bhikkhave aññatitthiyā paribbājakā sudhā acakkhukā, attham na jānanti, anattam na jānanti, dhammam na jānanti, adhammam na jānanti, te attham ajānantā anattam 15  
ajānantā, dhammam ajānantā adhammam ajānantā, bhaṇḍana-jātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharanti: ‘edisō dhammo n’edisō dhammo, n’edisō dhammo edisō dhammo’ ” ti.

Atha kho Bhagavā etam attham viditvā tāyaṃ velāyaṃ imaṃ 20  
udānaṃ udānesi:—

Imesu kira sajjanti eke samaṇa-brāhmaṇā,  
viggayha naṃ vivadanti janā ekaṇḍadassino.

### 34. IMPORTANCE OF SĪLA

[ Milinda-psāha ]

25

“Kimplakkhaṇaṃ bhante sīlaṃ” ti?—“Paṭiṭṭhāna-lakkhaṇaṃ mahārāja sīlaṃ sabbesaṃ kusalānaṃ dhammānaṃ: indriya-bala-bojjhaṅga - magga - satipaṭṭhāna - saṃmappadhāna - iddhipāda - jhānavi-mokha - samādhī - samāpattīnaṃ sīlaṃ paṭiṭṭhā, sīle paṭiṭṭhitassa kho mahārāja sabbe kusalā dhammā na parihāyanti” ti.—“Opammaṃ 30  
karohi” ti.—“Yathā mahārāja ye keci bīja-gāma-bhūtagāma vuddhiṃ



- virūḥim vepullam āpajjanti sabbe te paṭhavim nissāya paṭhaviyaṃ  
 patitṭhāya, evam eva kho mahārāja yogāvacaro sīlam nissāya sīle  
 patitṭhāya pañc' indriyāni bhāveti: saddhindriyaṃ viriyindriyaṃ  
 satindriyaṃ samādhindriyaṃ paññindriyaṃ" ti.—“Bhiyyo opam-  
 5 mam karohi" ti.—“Yathā mahārāja ye keci balakaraṇīyā kammantā  
 kariyanti sabbe te paṭhavim nissāya paṭhaviyaṃ patitṭhāya, evam  
 eva kho mahārāja yogāvacaro sīlam nissāya sīle patitṭhāya pañc'  
 indriyāni bhāveti: saddhindriyaṃ viriyindriyaṃ satindriyaṃ  
 samādhindriyaṃ paññindriyaṃ" ti.—“Bhiyyo opammam karohi"  
 10 ti.—“Yathā mahārāja nagaravaḍḍhaki nagaram māpetukāmo  
 paṭhamam nagaratṭhānam sodhāpetvā khāṇukaṇṭakam apakaḍḍhā-  
 petvā samam kārapetvā tato aparabhāge vīthi-catukka-siṅghā-  
 ṭakādi-paricchedena vibhajitvā nagaram māpeti, evam eva kho  
 mahārāja yogāvacaro sīlam nissāya sīle patitṭhāya pañc' indriyāni  
 15 bhāveti: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ  
 paññindriyaṃ ti. Bhāsitam p' etam mahārāja Bhagavatā:

20 Sīle patitṭhāya naro sapañño  
 cittaṃ paññaṃ ca bhāvayaṃ  
 ātāpī nipako bhikkhu  
 so imam vijaṭṭhaye jaṭan ti.

Ayaṃ patitṭhā dharanī 'va pāṇinam,  
 idaṃ ca mūlam kusalābhivuddhiyā,  
 mukhaṃ c' idaṃ sabbajinānusāsane  
 yo silakkhandho varapātīmokkhiyo ti."

25 —“Kallo 'si bhante Nāgasenā" ti.

### 35. NOTION OF PUGGALA

[ Milinda-panha ]

Atha kho Milindo rājā āyasmantaṃ Nāgasenaṃ etad avoca:  
 “katham bhadanto ñāyati, kinnāmo 'si bhante" ti ?—“Nāgaseno ti  
 30 kho aham mahārāja ñāyāmi, Nāgaseno ti mam mahārāja sabrahma-



cāri samudācaranti, api ca mātāpitaro nāmaṃ karonti Nāgaseno ti vā Sūraseno ti vā Vīraseno ti vā Sīhaseno ti vā, api ca kho mahārāja saṃkhā samaññā paññatti vobāro nāmamattam yad idaṃ Nāgaseno ti, na h' ettha puggalo upalabbhati" ti.

"Sace bhante Nāgasena puggalo nūpalabbhati, ko etarahi 5 tumhākaṃ cīvarapiṇḍapāta-senāsana-gilānapaccayabhesajja-parikhāraṃ deti, ko taṃ paribhuñjati, ko sīlaṃ rakkhati, ko bhāvanam anuyuñjati, ko magga-phala-nibbānāni sacchikaroti, ko paṇaṃ hanati, ko adinnaṃ ādiyati, ko kāmesu micchā carati, ko musā bhaṇati, ko majjaṃ pivati, ko pañcānantariyakammaṃ karoti ? 10 Tasmā n' atthi kuṣalaṃ, n' atthi akusalaṃ, n' atthi kusālā-kusalānaṃ kammānaṃ kattā vā kāretā vā, n' atthi sukaṭadukka-tānaṃ kammānaṃ phalaṃ vipāko ; sace bhante Nāgasena yo tumhe māreti n' atthi tassāpi paṇātipāto, tumhākaṃ pi bhante Nāgasena n' atthi ācariyo, n' atthi upajjhāyo, n' atthi upasampadā ; 15 'Nāgaseno ti maṃ mahārāja sabrahmacārī samudācaranti' ti yaṃ vadesi, kaṭamo ettha Nāgaseno ? Kin nu kho bhante kesā Nāgaseno" ti ?—"Na hi mahārājā" ti.—"Lomā Nāgaseno" ti ?—"Na hi mahārājā" ti.—"Nakhā—pe—dantā taco maṃsaṃ nahāru atthi atthimiñjā vakkam hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ 20 papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttaṃ matthake matthaluṅgaṃ Nāgaseno ti ?—"Na hi mahārājā" ti.—"Kin nu kho bhante rūpaṃ Nāgaseno" ti ?—"Na hi mahārājā" ti.—"Vedanā Nāgaseno ti, saññā Nāgaseno ti, saṃkhārā Nāgaseno ti, 25 viññāṇaṃ Nāgaseno" ti ?—"Na hi mahārājā" ti.—"Kin nu kho bhante rūpa-vedanā-saññā-saṃkhārā viññāṇaṃ Nāgaseno" ti ?—"Na hi mahārājā" ti.—"Kim pana bhante aññatra rūpa-vedanā-saññā-saṃkhārā viññāṇaṃ Nāgaseno" ti ?—"Na hi mahārājā" ti.—"Tam ahaṃ bhante pucchanto pucchanto na passāmi Nāgasenaṃ, saddo 30 yeva nu kho bhante Nāgaseno, ko pan' ettha Nāgaseno, alikaṃ tvaṃ bhante bhāsasi musāvādaṃ, n' atthi Nāgaseno" ti.

Tvaṃ kho 'si mahārāja khattiyasukhumālo accantasukhumālo, tassa te mahārāja majjhantikasamayaṃ tattāya bhūmiyā uṇhāya vālikāya kharā sakkara-kāṭhala-vālikā madditvā pādena gacchan- 35 tassa pādā rujanti, kāyo kilamati, cittaṃ upahaññati, dukkhasahagataṃ kāyaviññāṇaṃ uppajjati, kin nu kho pāden' āgato 'si udāhu



vāhanenā" ti ?—"Nāhaṃ bhante pāden' āgacchāmi, rathenāhaṃ  
 āgato 'smī" ti.—"Sace tvam mahārāja rathen' āgato 'si, rathaṃ  
 me ārocehi. Kin nu kho mahārāja isā ratho" ti ?—"Na hi bhante"  
 ti.—"Akkho ratho ti, cakkāni ratho ti, rathapañjaraṃ ratho ti,  
 5 rathadaṇḍako ratho ti, yugaṃ ratho ti, rasmiyo ratho ti,  
 patodalaṭṭhi ratho" ti ?—"Na hi bhante" ti.—"Kin nu kho  
 mahārāja isā-akkha-cakka-rathapañjara-rathadaṇḍa-yuga-rasmi-pato-  
 daṃ ratho" ti ?—"Na hi bhante" ti.—"Kim pana mahārāja  
 aññatra isā-akkha-cakka-rathapañjara-rathadaṇḍa-yuga-rasmi-pato-  
 10 daṃ ratho" ti ?—"Na hi bhante" ti.—"Tam ahaṃ mahārāja  
 pucchanto pucchanto na passāmi rathaṃ, saddo yeva nu kho  
 mahārāja ratho, ko paṇ' ettha ratho, alikaṃ tvam mahārāja bhāsasi  
 musāvādaṃ, n' atthi ratho ; tvam si mahārāja sakala-Jambudīpe  
 aggarājā, kassa pana tvam bhāyitvā musā bhāsasi ?"—"Nāhaṃ  
 15 bhante Nāgasena musā bhaṇāmi, isā ca paṭicca akkhaṇ ca paṭicca  
 cakkāni ca paṭicca rathapañjaraṇ ca paṭicca rathadaṇḍakaṇ ca  
 paṭicca 'ratho' ti saṃkhā samaññā paññatti vohāro nāmaṃ pavat-  
 tatī" ti.—"Sādhv kho tvam mahārāja rathaṃ jānāsi ; evam eva  
 kho mahārāja mayham pi kese ca paṭicca lome ca paṭicca—pe—  
 20 matthaluṅgaṇ ca paṭicca rūpaṇ ca paṭicca vedanaṇ ca paṭicca  
 saññaṇ ca paṭicca saṃkhāre ca paṭicca viññāṇaṇ ca paṭicca 'Nāga-  
 seno' ti saṃkhā samaññā paññatti vohāro nāmamattaṃ pavattati,  
 paramatthato paṇ' ettha puggalo nūpalabbhati. Bhāsitaṃ p' etaṃ  
 mahārāja Vajirāya bhikkhuniyā Bhagavato sammukhā :

25 Yathā hi aṅgasambhārā hoti saddo ratho iti,  
 evaṃ khandhesu santesu hoti satto ti sammutī ti."

### 36. KO PAṬISANDAHATI ?

[ M'inda-paṇha ]

Rājā āha : "bhante Nāgasena, ko paṭisandahatī" ti ? Thero  
 30 āha : "nāmarūpaṃ kho mahārāja paṭisandahatī" ti.—"Kim imaṃ  
 yeva nāmarūpaṃ paṭisandahatī" ti ?—"Na kho mahārāja imaṃ  
 yeva nāmarūpaṃ paṭisandahati, iminā pana mahārāja nāmarūpena



kammaṃ karoti sobhanaṃ vā pāpakaṃ vā, tena kammaṇa aññaṃ nāmarūpaṃ paṭisandahati" ti.—"Yadi bhante na imaṃ yeva nāmarūpaṃ paṭisandahati, nanu so mutto bhavissati pāpakehi kammehi" ti. Thero āha : "yadi na paṭisandabeyya mutto bhaveyya pāpakehi kammehi, yasmā ca kho mahārāja paṭisandahati tasmā na mutto 5 pāpakehi kammehi" ti.—"Opammaṃ karohi" ti.

"Yathā mahārāja kocid eva puriso aññatarassa purisassa ambaṃ avahareyya, taṃ enaṃ ambasāmiko gahetvā rañño dasseyya : 'iminā deva purisena mayhaṃ ambā avahaṭā' ti ; so evaṃ vadeyya : 'nāhaṃ deva imassa ambe avaharāmi ; aññe te ambā ye 10 iminā ropitā, aññe te ambā ye mayā avahaṭā, nāhaṃ daṇḍappatto' ti ; kin nu kho so mahārāja puriso daṇḍappatto bhaveyyā" ti?—"Āma bhante, daṇḍappatto bhaveyyā" ti.—"Kena kāraṇenā" ti?—"Kiñcāpi so evaṃ vadeyya, purimaṃ bhante ambaṃ apaccakkhāya pacchimensa ambena so puriso daṇḍappatto bhaveyyā" ti.—"Evaṃ eva 15 kho mahārāja, iminā nāmarūpena kammaṃ karoti sobhanaṃ vā pāpakaṃ vā, tena kammaṇa aññaṃ nāmarūpaṃ paṭisandahati, tasmā na mutto pāpakehi kamme" i" ti.—"Bhiyyo opammaṃ karohi" ti.

"Yathā mahārāja koci puriso aññatarassa purisassa sālīṃ 20 avahareyya—pe—ucchum avahareyya—pe—, yathā mahārāja koci puriso hemantike kāle aggim jāletvā visivetvā avijjhāpetvā pakkaṃ meyya, atha kho so aggi aññatarassa purisassa khettaṃ daheyya, taṃ enaṃ khettsāmiko gahetvā rañño dasseyya : 'iminā deva purisena mayhaṃ khettaṃ daḍḍhan' ti ; so evaṃ vadeyya : 'nāhaṃ 25 deva imassa khettaṃ jhāpemi ; añño so aggi yo mayā avijjhāpito, añño so aggi yen' imassa khettaṃ daḍḍhaṃ, nāhaṃ daṇḍappatto' ti ; kin nu kho so mahārāja puriso daṇḍappatto bhaveyyā" ti?—"Āma bhante, daṇḍappatto bhaveyyā" ti.—"Kena kāraṇenā" ti?—"Kiñcāpi so evaṃ vadeyya, purimaṃ bhante aggim apaccakkhāya 30 pacchimensa agginā so puriso daṇḍappatto bhaveyyā" ti.—"Evaṃ eva kho mahārāja, iminā nāmarūpena kammaṃ karoti sobhanaṃ vā pāpakaṃ vā, tena kammaṇa aññaṃ nāmarūpaṃ paṭisandahati, tasmā na mutto pāpakehi kammehi" ti.—"Bhiyyo opammaṃ karohi" ti. 35

"Yathā mahārāja kocid eva puriso dābarim dārikam vāretvā suṅkaṃ datvā pakkameyya, sā apareṇa samayena mahatī assa



vayappattā, tato añño puriso suṅkaṃ datvā vivāhaṃ kareyya, itaro āgantvā evaṃ vadeyya: 'kissa pana me tvaṃ ambho purisa bhariyaṃ nesī' ti; so evaṃ vadeyya: 'nāhaṃ tava bhariyaṃ nemi; aññā sā dārikā daharī taruṇī yā tayā vāritā ca dinna-suṅkā ca, aññā 'yaṃ dārikā mahatī vayappattā mayā vāritā dinnasuṅkā cā' ti; te vivadamānā tava santike āgaccheyyūṃ, kassa tvaṃ mahārāja atthaṃ dhāreyyāsi" ti ?—"Purimassa bhante" ti.—"Kimpāraṇā" ti ?—"Kiñcāpi so evaṃ vadeyya, api ca tato yeva sā mahatī nibbattā" ti.—"Evaṃ eva kho mahārāja, kiñcāpi aññaṃ māraṇantikāṃ nāmarūpaṃ aññaṃ paṭisandhiṃ nāmarūpaṃ, api ca tato yeva taṃ nibbattaṃ, tasmā na parimutto pāpakehi kammehi" ti.—"Bhīyyo opammaṃ karohī" ti.

"Yathā mahārāja kocid eva puriso gopālakassa hatthato khīra-ghaṭaṃ kiṇṭvā tass' eva hatthe nikkhipitvā pakkameyya: 'ave gahetvā gamissāmi' ti, taṃ aparajju dadhi sampajjeyya, so āgantvā evaṃ vadeyya: 'dehi me khīraghaṭaṃ' ti; so dadhiṃ dasseyya, itaro evaṃ vadeyya: 'nāhaṃ tava hatthato dadhiṃ kiṇāmi, dehi me khīraghaṭaṃ' ti; so evaṃ vadeyya: 'ajānato te khīraṃ dadhi bhūtaṃ' ti; te vivadamānā tava santike āgaccheyyūṃ, kassa tvaṃ mahārāja atthaṃ dhāreyyāsi" ti ?—"Gopālakassa bhante" ti.—"Kimpāraṇā" ti ?—"Kiñcāpi so evaṃ vadeyya, api ca tato yeva taṃ nibbattaṃ" ti.—"Evaṃ eva kho mahārāja, kiñcāpi aññaṃ māraṇantikāṃ nāmarūpaṃ aññaṃ paṭisandhiṃ nāmarūpaṃ, api ca tato yeva taṃ nibbattaṃ, tasmā na parimutto pāpakehi kammehi" ti.—"Kallo 'si bhante Nāgasenā" ti.

### 37. SO EVA SO UDĀHU AÑÑO ?

[ Milinda-pañha ]

Rāja āha: "bhante Nāgasena, yo uppajjati so eva so udāhu añño ?" ti.—Thero āha: "na ca so na ca añño" ti.—"Opammaṃ karohī" ti.—"Taṃ kiṃ maññasi mahārāja, yadā tvaṃ daharo taruṇo mando uttānaseyyako ahosi so yeva tvaṃ etarabi mahanto"



ti ?—"Na hi bhante, añño so daharo taruṇo mando uttānaseyyako ahosi, añño ahaṃ etarahi mahanto" ti.—"Evaṃ sante kho mahārāja, mātā ti pi na bhavissati, pitā ti pi na bhavissati, ācariyo ti pi na bhavissati, sippavā ti pi na bhavissati, silavā ti pi na bhavissati, paññavā ti pi na bhavissati ; kin nu kho mahārāja aññā 5  
eva kalalassa mātā, aññā abbudassa mātā, aññā pesiyā mātā, aññā ghanassa mātā, aññā khuddakassa mātā, aññā mahantassa mātā ; añño sippaṃ sikkhati, añño sikkhito bhavati ; añño pāpakammaṃ karoti, aññassa hatthapādā chijjanti" ti ?—"Na hi bhante, tvaṃ pana bhante evaṃ vutte kiṃ vadeyyāsi" ti ?—" 'Ahañ ñeva kho 10  
mahārāja daharo ahosiṃ taruṇo mando uttānaseyyako, ahañ ñeva etarahi mahanto, imañ ñeva kāyaṃ nissāya sabbe te ekasaṅga-hītā' " ti.—"Opammaṃ karohi" ti.

"Yathā mahārāja kocid eva puriso padīpaṃ padīpeyya, kiṃ so sabbarattim dīpeyyā" ti ?—"Āma bhante, sabbarattim dīpeyyā" 15  
ti.—"Kin nu kho mahārāja yā purime yāme acci sā majjhime yāme acci" ti ?—"Na hi bhante" ti.—"Yā majjhime yāme acci sā pacchime yāme acci" ti ?—"Na hi bhante" ti.—"Kin nu kho mahārāja añño so ahosi purime yāme padīpo, añño majjhime yāme padīpo, añño pacchime yāme padīpo" ti ?—"Na hi bhante, 20  
taṃ yeva nissāya sabbarattim padīpito" ti.—"Evaṃ eva kho mahārāja, dhammasantati sandahati; añño uppajjati, añño nirujjhati, apubbaṃ acarimaṃ viya sandahati, tena na ca so na ca añño pacchima-viññāṇa-saṃgahaṃ gacchati" ti.—"Bhiyyo opammaṃ karohi" ti. 25

"Yathā mahārāja khīraṃ duyhamānaṃ kālantarena dadhi parivatteyya, dadhito navanītaṃ, navanītato ghataṃ parivatteyya,—yo nu kho mahārāja evaṃ vadeyya : 'yaṃ yeva khīraṃ taṃ yeva dadhi, taṃ yeva navanītaṃ, taṃ yeva ghataṃ' ti, sammā nu kho so mahārāja vadamāno vadeyyā" ti ?—"Na hi bhante, taṃ yeva nissāya 30  
sambhūtaṃ" ti.—"Evaṃ eva kho mahārāja, dhammasantati sandahati; añño uppajjati, añño nirujjhati, apubbaṃ acarimaṃ viya sandahati, tena na ca so na ca añño pacchima-viññāṇa-saṃgahaṃ gacchati" ti.—"Kallo 'si bhante Nāgasenā" ti.



## 38. VEDAGŪ UPALABBHATI ?

[ Milinda-pañha ]

Rājā āha : “bhante Nāgasena vedagū upalabbhatī ?” ti.—“Ko pan’ eso mahārāja vedagū nāmā” ti ?—“Yo bhante abbhantare  
5 jīvo cakkhunā rūpaṃ passati, sotena saddaṃ suṇāti, ghānena  
gandhaṃ ghāyati, jivhāya rasaṃ sāyati, kāyena phoṭṭhabbaṃ  
phusati, manasā dhammaṃ vijānāti,—yathā mayam idha pāsāde  
nisinnā yena yena vātapānena <sup>1</sup> iccheyyāma passitum tena tena  
vātapānena passeyyāma, puratthimena pi vātapānena passeyyāma,  
10 pacchimena pi—pe—uttarena pi—pe—dakkhiṇena pi vātapānena  
passeyyāma,—evam eva kho bhante ayaṃ abbhantare jīvo yena  
yena dvārena icchati passitum tena tena dvārena passati” ti.

Thero āha : “pañcadvāraṃ mahārāja bhaṇissāmi, taṃ suṇohi,  
sādhukaṃ manasikarohi : yadi abbhantare jīvo cakkhunā rūpaṃ pas-  
15 sati yathā mayam idha pāsāde nisinnā yena yena vātapānena icchey-  
yāma passitum tena tena vātapānena rūpaṃ yeva passeyyāma, evam  
etena abbhantare jīvena sotena pi rūpaṃ yeva passitabbam, ghānena  
pi rūpaṃ yeva passitabbam, jivhāya pi rūpaṃ yeva passitab-  
bam, kāyena pi rūpaṃ yeva passitabbam, manasā pi rūpaṃ  
20 yeva passitabbam ; cakkhunā pi saddo yeva sotabbo, ghānena pi  
saddo yeva sotabbo, jivhāya pi saddo yeva sotabbo, kāyena pi  
saddo yeva sotabbo, manasā pi saddo yeva sotabbo,..... cak-  
khunā pi dhammaṃ yeva vijānitabbam, sotena pi dhammaṃ  
yeva vijānitabbam, ghānena pi dhammaṃ yeva vijānitabbam,  
25 jivhāya pi dhammaṃ yeva vijānitabbam, kāyena pi dhammaṃ  
yeva vijānitabbam” ti.—“Na hi bhante” ti.

“Na kho te mahārāja yujjati purimena vā pacchimam,  
pacchimena vā purimaṃ. Yathā vā pana mahārāja mayam idha  
pāsāde nisinnā imesu jālavātapānesu ugghāṭitesu mahantena  
30 ākāsenā bahimukhā suṭṭhutarāṃ rūpaṃ passāma, evam etena  
abbhantare jīvenāpi cakkhudvāresu ugghāṭitesu mahantena ākāsenā  
suṭṭhutarāṃ rūpaṃ passitabbam, sotesu ugghāṭitesu, ghāne ugghā-

<sup>1</sup> P.T.S. edition reads vātāpana.



ṭite, jivhāya ugghāṭitāya, kāye ugghāṭite, mahantena ākāsenā suṭṭhutam saddo sotabbo, gandho ghāyitabbo, raso sāyitabbo, phoṭṭhabbo phusitabbo" ti.—"Na hi bhante" ti.

"Na kho te mahārāja yujjati purimena vā pacchimam, pacchimena vā purimam. Yathā vā pana mahārāja ayam Dinno nikkhamitvā bahidvāraṇaṭṭhake tiṭṭheyya, jānāsi tvaṃ mahārāja: 'ayam Dinno nikkhamitvā bahidvāraṇaṭṭhake ṭhito' " ti?—"Āma bhante, jānāmi" ti.—"Yathā vā pana mahārāja ayam Dinno anto pavisitvā tava purato tiṭṭheyya, jānāsi tvaṃ mahārāja: 'ayam Dinno anto pavisitvā mama purato ṭhito' " ti?—"Āma bhante, jānāmi" ti.— 10  
"Evam eva kho mahārāja, abbhantare so jīvo jivhāya rase nikkbitte jāneyya ambilattam vā lavaṇattam vā tittakattam vā kaṭukattam vā kasāyattam vā madhurattam vā" ti?—"Āma bhante, jāneyyā" ti.—  
"Te rase anto paviṭṭhe jāneyya ambilattam vā lavaṇattam vā..... 15  
madhurattam vā" ti?—"Na hi bhante" ti.

"Na kho te mahārāja yujjati purimena vā pacchimam, pacchimena vā purimam. Yathā mahārāja kocid eva puriso madhughaṭasatam āharāpetvā madhudonim pūrāpetvā purisassa mukham pidahitvā madhudoniyā pakkhipeyya, jāneyya so mahārāja puriso madhu sampannam vā na sampannam vā " ti?—"Na hi bhante" 20  
ti.—"Kena kāraṇenā" ti?—"Na hi tassa bhante mukhe madhu paviṭṭhan" ti.

"Na kho te mahārāja yujjati purimena vā pacchimam, pacchimena vā puriman" ti.—"Nāham paṭibalo tayā vādinā saddhim sallapitum. Sādhū attham jappehī" ti. 25

Thero Abhidhamma-samyuttāya kathāya rājānam Milindam saññāpesi: "idha mahārāja cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuvinnāṇam, tam-sahajātā phasso vedanā saññā cetanā ekaggatā jīvitindriyam manasikāro ti evam ete dhammā paccayato jāyanti, na h' ettha vedagū upalabbhati. Sotāṇ ca paṭicca sadde 30  
ca—pe—manāṇ ca paṭicca dhamme ca uppajjati manovinnāṇam, tam-sahajātā phasso vedanā saññā cetanā ekaggatā jīvitindriyam manasikāro ti evam ete dhammā paccayato jāyanti, na h' ettha vedagū upalabbhati" ti.—"Kallo 'si bhante Nāgasenā" ti.



## POETRY

[The scheme of Buddhist history outlined in the poetry portion is wider in the sense that it bears not only on the life and career of Buddha but also on the history of the Buddhist church and the propagation of Buddhism down to the time of Asoka. The series begins with a piece from the Suttanipāta containing the rejoicings of gods and men at the birth of prince Siddhattha who was destined to be Buddha, and it virtually closes with two pieces from the Mahāvamsa, one describing the despatch of missionaries from Pāṭaliputta to all quarters, and the other narrating how a graft of the Bo tree was obtained for planting in the island of Ceylon as a living symbol of Buddhism. It includes, among other pieces, three topics from the Mahāvamsa to indicate the chronology of events reflected by the three Buddhist Councils, of which the first was convened immediately after Buddha's demise, the second just a century after, and the third in the reign of Asoka. The whole scheme is set in a frame, with the Prologue of the NĀLAKASUTTA on the top and the SELECT GĀTHĀS FROM THE UDĀNA at the bottom.

Thus encased, the scheme presents a variety of pieces—lyrical, narrative, epic and reflective. The poems are characterised mainly by their spontaneity and rhythm and at places by their archaism, particularly in the gāthās of *Tālapuṭathera* and *Ambapālī*. The Prologue stands out as the earliest specimen of Kāvya poetry on which was modelled the composition of the classical kāvyas of Aśvaghoṣa and Kālidāsa. The Udāna gāthās offer the finest variety of didactic poetry, deeper in tone and more enduring in effect than the gāthās of the Dhammapada. BĀVARĪ'S MISSION is an illustration of legendary verse-narration while the pieces from the Mahāvamsa serve as instances of the style of epic-chronicle that developed in Ceylon.]

### 1. REJOICINGS AT SIDDHATTHA'S BIRTH

[ Suttanipāta: Prologue of the Nālakasutta ]

1. Ānandajāte Tidasa-gaṇe patīte  
sakkacca Indaṃ sucivasane ca deve  
dussaṃ gahetvā ati-r-iva thomayante  
Asito isi addasa divāvihāre.



2. Disvāna deve muditamane udagge  
cittim karitvā idam avocāsi tattha :  
“kim devasaṃgho ati-r-iva kalyarūpo,  
dussaṃ gahetvā bhamayatha kim paṭicca.
3. Yadā pi āsi asurehi saṅgamo <sup>1</sup>,  
jāyo surānaṃ asurā parājita,  
tadā pi n' etādiso lomahaṃsano ;  
kim abbhutaṃ datṭhu <sup>2</sup> marū pamoditā.
4. Seḷenti gāyanti ca vādayanti ca  
bhujāni poṭhenti ca naccayanti ca,  
pucchāmi vo 'haṃ Merumuddhavāsine,  
dhunātha me saṃsayāṃ khippa mārissā.”
5. “So Bodhisatto ratanavaro atulyo  
manussaloke hitasukhatāya jāto  
Sakyāraṃ gāme janapade Lumbineyye,  
ten' amha tuṭṭhā ati-r-iva kalyarūpā.
6. So sabbasattuttamo aggapuggalo  
narāsabho sabbapajānam uttamo,  
vattessatī cakkam Isivhaye vane  
nadaṃ va siho balavā migābhibhū.”
7. Taṃ saddaṃ sutvā turitam avamsarī so,  
Suddhodanassa tada <sup>3</sup> bhavanaṃ upāgami,  
nisajja tattha idam avocāsi Sakye  
“kuhim kumāro, aham api datṭhukāmo.”
8. Tato kumāraṃ jalitam iva suvaṇṇaṃ  
ukkāmukhe va sukusalasampahaṭṭhaṃ  
daddallamānaṃ siriyā anomavaṇṇaṃ  
dassesuṃ puttaṃ Asitavhayassa Sakyā.
9. Disvā kumāraṃ sikhim iva pajjalantaṃ  
tārāsabhaṃ va nabhasigamaṃ visuddhaṃ  
suriyaṃ tapantaṃ sarada-r-iv' abbhāmuttaṃ  
ānandajāto vipulāṃ alattha pītiṃ.

<sup>1</sup> Variant, saṅgāmo.

<sup>2</sup> Variant, datṭhuṃ.

<sup>3</sup> Variant, tadā.



10. Anekasākhañ ca saḥassamaṇḍalaṃ  
chattaṃ marū dhārayum antalikkhe  
suvanṇadaṇḍā vītipatanti cāmarā,  
na dissare cāmara-chatta-gāhakā.
11. Disvā jaṭi Kaṇhasirivbayo isi  
suvanṇanekkaṃ viya paṇḍukambale  
setaṃ ca chattaṃ dhariyanta muddhavi  
udaggacitto sumano paṭiggahe.
12. Paṭiggahetvā pana Sakyapuṇḍavaṃ  
jigimsako lakkhaṇamanta-pāragū  
pasannacitto giraṃ abbhudīrayi:  
“anuttar’ āyaṃ dipadānam uttamo.”

## 2. PABBAJJĀ-SUTTA

[ Suttanipāta : Mahāvagga ]

1. Pabbajjaṃ kittayissāmi yathā pabbajī cakkhumā,  
yathā vīmaṃsamāno so pabbajjaṃ samarocayi,
2. ‘Sambādhō ‘yaṃ gharāvāso rajassāyatanam’ iti,  
‘abbhokāso ca pabbajjā’ iti disvāna pabbajī.
3. Pabbajitvāna kāyena pāpakammaṃ vivajjayi,  
vacīduccaritaṃ hitvā ājīvaṃ parisodhayi.
4. Agamā Rājagahaṃ Buddho Magadhānaṃ Giribbajjaṃ,  
piṇḍāya abhihāresi ākiṇṇavaralakkhaṇo.
5. Tam addasā Bimbisāro pāsādasmiṃ patiṭṭhito.  
disvā lakkhaṇasampannaṃ imaṃ atthaṃ abhāsatha :
6. “Imaṃ bhonto nisāmetha, abhirūpo brahā suci  
caraṇena c’eva sampanno, yugamattañ ca pekkhati.



7. Okkhittacakkhu satimā, n' āyaṃ nīcakulā-m-iva  
rājadūtā vidhāvantu kuhiṃ bhikkhu gamissati."
8. Te pesitā rājadūtā piṭṭhito anubandhisuṃ,  
'kuhiṃ gamissati bhikkhu, katthavāso bhavissati.'
9. Sapadānañ caramāno guttadvāro susamvuto  
khippaṃ pattaṃ apūresi sampajāno patissato.<sup>1</sup>
10. Sa piṇḍacāraṃ caritvā nikkhamma nagarā muni  
Paṇḍavaṃ abhihāresi, ettha vāso bhavissati.
11. Disvāna vāsūpagataṃ tato dūtā upāvisuṃ,  
eko ca dūto āgantvā rājino paṭivedayi :
12. "Esa bhikkhu mahārāja, Paṇḍavassa purakkhato<sup>2</sup>  
nisinno vyagghusabho va sīho va girigabbhare."
13. Sutvāna dūtavacanāṃ bhaddayānena khattiyo  
taramānarūpo niyyāsi yena Paṇḍava-pabbato.
14. Sa yānabhūmiṃ yāyitvā yānā oruyha khattiyo  
pattiko upasaṃkamma āsajja naṃ upāvisi.
15. Nisajja rājā sammodi kathaṃ sārāṇiyaṃ, tato  
kathaṃ so vītisāretvā imam atthaṃ abhāsatha :
16. "Yuvā ca daharo cāsi paṭhamuppattiko susu  
vaṇṇārohena sampanno jātimā viya khattiyo,
17. Sobhayanto anīkaggaṃ nāgasamgha-purakkhato  
dadāmi bhoge, bhuñjassu, jātiṃ c' akkhāhi pucchito."
18. "Ujjuṃ janapado rāja Himavantassa passato  
dhanaviriyena sampannō Kosalesu nīketino,
19. Ādiccā nāma gottena, Sākiyā nāma jātiyā,  
tamhā kulā pabbajito ['mhi rāja<sup>3</sup>], na kāme abhipatthayaṃ.
20. Kāmesv-ādīnavāṃ disvā nekkhammaṃ daṭṭhu khemato  
padhānāya gamissāmi, ettha me rañjati<sup>4</sup> mano."

<sup>1</sup> Variant, *satimato*.

<sup>2</sup> Some MSS. omit *rāja*.

<sup>3</sup> Variant, *puratthato*.

<sup>4</sup> Variant, *rajjati*.



### 3. PADHĀNA-SUTTA

[ Suttanipāta : Mahāvagga ]

1. Tam [mam] padhānapahitattam nadim Nerañjaram pati viparakkamma jhāyantam yogakkhemassa pattiya
2. Namuci karuṇam vācam bhāsamāno upāgami :  
“kiso tvaṃ asi dubbaṇṇo, santike maraṇam tava ;
3. Sahassabhāgo maraṇassa, ekamso tava jīvitam ;  
jīva bho, jīvitam seyyo, jīvam puññāni kāhasi.
4. Carato ca te brahmacariyam aggihuttaṃ ca jūbato pabūtam cīyate puññam, kiṃ padhānena kāhasi.
5. Duggo maggo padhānāya dukkaro durabhisambhavo’—  
imā gāthā bhaṇam Māro aṭṭhā Buddhassa santike.
6. Tam tathāvādinam Māram Bhagavā etad ābravi :  
“pamattabandhu pāpima sen’ atthena idhāgato ;
7. Aṇumattena pi puññena attho mayham na vijjati,  
yesaṃ ca attho puññānam te Māro vattum arahati.
8. Atthi saddhā tato viriyam paññā ca mama vijjati,  
evam maṃ pahitattam pi kiṃ jīvam anupucchasi.
9. Nadīnam api sotāni ayam vāto visosaye,  
kiṃ ca me pahitattassa lohitam nūpasussaye.
10. Lohite sūssamānamhi pittaṃ semhaṃ ca sūssati,  
maṃsesu khīyamānesu bhiyyo cittaṃ paṣīdati,  
bhiyyo sati ca paññā ca samādhī mama tiṭṭhati.
11. Tassa m’ evam viharato pattass’ uttamavedanam  
kāme nāpekkhate cittaṃ, passa sattassa suddhatam.
12. Kāmā te paṭhamā senā, dutiyā aratī vuccatī,  
tatiyā khuppipāsā te, catutthī taṇhā pavuccatī,
13. Pañcamī thīnamiddhan te, chaṭṭhā bhīrū pavuccatī,  
sattamī vicikicchā te, makkho thambho te aṭṭhamo ;



14. Lābho siloko sakkāro micchāladdho ca yo yaso,  
yo e' attānaṃ samukkamse pare ca avajānati—
15. Esā Namuci te senā Kaṇhassābhīppahāraṇī,  
na naṃ asuro jināti jetvā ca labhate sukhaṃ.
16. Esa muñjaṃ parihare, dhi-r-atthu idha jīvitam,  
saṅgāme me mataṃ seyyo yaṇ ce jīve parājito.
17. Pagālbhā ettha [na] dissanti eke samaṇabrāhmaṇā,  
taṇ ca maggaṃ na jānanti yena gacchanti subhita.
18. Samantā dhajiniṃ disvā yuttaṃ Māraṃ savāhanaṃ  
yuddhāya paccuggacchāmi, mā maṃ thānā acāvayi.
19. Yaṃ te taṃ na-ppasahati senaṃ loko sadevako  
taṃ te paññāya bhañjāmi āmaṃ pattaṃ va ambanā.
20. Vasiṃ karitvā saṃkappaṃ satiṇ ca suppatitthitaṃ  
ratthā ratthaṃ vicarissaṃ sāvake vinayaṃ puthu.
21. Te appamattā pahitattā mama sāsana-kārakā  
akāmassa te gamissanti yattha gantvā na socare."
22. —"Satta vassāni Bhagavantaṃ anubandhiṃ padā padaṃ,  
otāraṃ nādbigacchissaṃ Sambuddhassa satimato.
23. Medavaṇṇaṃ va pāsāṇaṃ vāyaso anupariyagā :  
'ap' ettha muduṃ vindema, api assādanā siyā,
24. Aladdhā tattha assādaṃ vāyas' etto apakkami ;  
kāko va selam āsajja nibbijjāpema Gotamaṃ".
25. Tassa sokaparetassa viṇa kacchā abhaesatha,  
tato so dummano yakkho tatth' ev' antaradhāyatha.

#### 4. BĀVARI'S MISSION TO BUDDHA

[ Suttanipāta : Prologue of the Pārāyanavagga ]

1. Kosalānaṃ purā rammā agamā Dakkhiṇāpathaṃ  
ākīṇceññaṃ patthayāno brāhmaṇo mantapāragū.



2. So Assakassa visaye Aḷakassa samāsane <sup>1</sup>  
vasi Godhāvarikūle uñchena ca phalena ca.
3. Tass' eva upanissāya gāmo ca vipulo ahu,  
tato jātena āyena mahāyaññaṃ akappayi.
4. Mahāyaññaṃ yajitvāna puna pāvisi assamaṃ ;  
tasmim patipaviṭṭhamhi añño āgañchi brāhmaṇo.
5. Ugghaṭṭapādo tasito paṃkadanto rajassiro  
so ca naṃ upasaṃkamma satāni pañca yācati :
6. "Sace maṃ yācamānassa bhavaṃ nānūpadassati  
sattame divase tuyhaṃ muddhā phalatu sattadhā."
7. Utrastaṃ dukkhiṭaṃ disvā devatā atthakāminī <sup>1</sup>  
Bāvariṃ upasaṃkamma idaṃ vacanamabravī :
8. "Na so muddhaṃ pajānāti, kubako so dhanatthiko,  
muddhani muddhapāte vā naṇaṃ tassa na vijjati.
9. Buddho so Bhagavā loke dhammaṃ deseti cakkhumā,  
taṃ tvaṃ gantvāna pucchassu, so te taṃ vyākarissati."
10. Tato āmantayī sisse brāhmaṇe mantapārage :  
"etha māṇavā, akkhissaṃ, suṇoṭha, vacanaṃ mama.
11. Yass' eso dullabho loke pātubbhāvo abhiñhaso  
sv-ājja lokamhi uppanno 'Sambuddho' itī vissuto,  
khippaṃ gantvāna Sāvattthim passavho dipaduttamaṃ.
12. Jātim gottāñ ca lakkhaṇaṃ mante sisse punāpare  
muddhaṃ muddhādhīpātāñ ca manasā yeva pucchatha.
13. Anāvaraṇadassāvī yadi Buddho bhavissati,  
manasā pucchite pañhe vācāya vissajessati."
14. Bāvarissa vaco sutvā sissā soḷasa brāhmaṇā—  
Ajito Tissametteyyo Puṇṇako atha Mettagū

<sup>1</sup> Variant, samāsanne.



15. Dhotako Upasīvo ca Nando ca attha Hemako  
Todeyya-Kappādubhayo <sup>1</sup> Jātukaṇṇī ca paṇḍito
16. Bhadrāvudho Udayo ca Posālo cāpi brāhmaṇo  
Mogharājā ca medhāvī Piṅgiyo ca mahā isi,
17. Paccekagaṇino sabbe sabbalokassa vissutā  
jhāyī jhānaratā dhīrā pubbavāsanavāsītā—
18. Bāvariṃ abhivādetvā katvā ca naṃ padakkhiṇaṃ  
jaṭājinadharā sabbe pakkāmuṃ uttarāmukhā—
19. Aḷakassa <sup>2</sup> Patitṭhānaṃ purimaṃ Māhissatiṃ tadā  
Ujjeniṃ cāpi Gonaddhaṃ Vedisatṃ Vanasavhayaṃ
20. Kosambiṃ cāpi Sāketatṃ Sāvatthiṃ ca puruttamaṃ  
Setavyaṃ Kapilavatthūṃ Kusināraṃ ca mandiraṃ
21. Pāvaṇ ca Bhoganagaraṃ Vesālīṃ Māgadhaṃ puraṃ  
Pāsāṇakaṃ cetiyaṇ ca ramaṇīyaṃ manoramaṃ.
22. Tasito v' udakaṃ sītaṃ, mahālābhaṃ va vāṇijo,  
chāyaṃ ghammābhitatto va, turitā pabbataṃ āruhaṃ.
23. Bhagavā ca tambhi samaye bhikkhusaṃgha-purakkhato  
bhikkhūnaṃ dhammaṃ deseti, sīho va nadatī vane.
24. Ajito addasa Sambuddhaṃ vītaraṃsī va bhānumaṃ,  
candaṃ yathā pannarase pāripūriṃ upāgataṃ.
25. Ath' assa gatte disvāna pāripūraṇ ca vyañjanaṃ  
ekamantaṃ tṭhito haṭṭho manopaṇhe apucchatha.
26. —“Avijjā muddhā ti jānāhi, vijjā muddhābhipātini,  
saddhā-sati-samādhīhi chanda-viriyena saṃyutā.”
27. Tato vedena mahatā saṃthambhitvāna māṇavo  
ekaṃsaṃ ajinaṃ katvā pādesu sirasā pati.

<sup>1</sup> The second name is Kappāda.

<sup>2</sup> Variant, *Aḷakassa*, which agrees with the spelling met with in the *Parāpas*.



## 5. DHANIYA SUTTA

[ Suttanipāta: Uragavagga ]

1. "Pakkodano duddbhakhīro 'ham asmi,  
[—iti Dhaniyo gopo]  
anutīre Mahiyā samānavāso,  
channā kuṭi, āhito gini,—  
atha ce patthayasī pavassa deva."
2. "Akkodhano vigatakhilo 'ham asmi,  
[—iti Bhagavā]  
anutīre Mahiy' ekarattivāso,  
vivaṭā kuṭi, nibbuto gini,—  
atha ce patthayasī pavassa deva."
3. "Andhakamakasā na vijjare,  
kacche rūḷhatīṇe caranti gāvo,  
vuṭṭhim pi saheyyum āgataṃ,—  
atha ce patthayasī pavassa deva."
4. "Baddhā hi bhisī susaṃkhatā,  
tiṇṇo pāragato vineyya oghaṃ,  
attbo bhisīyā na vijjati,—  
atha ce patthayasī pavassa deva."
5. "Gopī mama assavā alolā,  
dīgharattaṃ saṃvasīyā manāpā,  
tassā na suṇāmi kiñci pāpaṃ,—  
atha ce patthayasī pavassa deva."
6. "Cittaṃ mama assavaṃ vimuttaṃ,  
dīgharattaṃ paribbāvitaṃ sudantaṃ,  
pāpaṃ pana me na vijjati,—  
atha ce patthayasī pavassa deva."
7. "Attavetanabhato 'ham asmi,  
puttā ca me samāniyā arogā,  
tesaṃ na suṇāmi kiñci papāṃ,—  
atha ce patthayasī pavassa deva."



8. "Nāhaṃ bhatako 'smi kassaci,  
nibbittṭhena carāmi sabbaloke,  
attho bhatiyā na vijjati,—  
atha ce patthayasī pavassa deva."
9. "Atthi vasā, atthi dhenupā,  
godharaṇiyo paveniyo pi atthi,  
usabho pi gavampatī ca atthi,—  
atha ce patthayasī pavassa deva."
10. "N' atthi vasā, n' atthi dhenupā,  
godharaṇiyo paveniyo pi n' atthi,  
usabho pi gavampatīdha n' atthi,—  
atha ce patthayasī pavassa deva."
11. "Khlā nikhātā asampavedhī,  
dāmā muñjamayā navā susaṇṭhānā,  
na hi sakkhinti dhenupā pi chettum,—  
atha ce patthayasī pavassa deva."
12. "Usabho-r-iva chetva bandhanāni,  
nāgo pūtilataṃ va dālayitvā,  
nāhaṃ puna upessaṃ gabbhaseyyaṃ,—  
atha ce patthayasī pavassa deva."
13. Ninnaṇ ca thalaṇ ca pūrayanto  
mahāmegho pāvassi tāvad eva ;  
suvā devassa vassato  
imam atthaṃ Dhaniyo abhāsatha :
14. "Lābhā vata no anappakā  
ye mayam Bhagavantam addasāma,  
saraṇam tam upema cakkhuma,  
satthā no bohi tuvaṃ mahāmuni.
15. Gopī ca ahaṇ ca assavā  
brahmacariyaṃ Sugate carāmase,  
jātimaraṇassa pāragā  
dukkhass' antakarā bhavāmase."



16. "Nandati puttehi puttimā,  
[—iti Māro pāpimā]  
gomiko gohi tath' eva nandati,  
upadhī hi narassa nandanā,  
na hi so nandati yo nirūpadhī."
17. "Socati puttehi puttimā  
[—iti Bhagavā]  
gomiko gohi tath' eva socati,  
upadhī hi narassa socanā,  
na hi so socati yo nirūpadhī."

## 6. BUDDHA ON JĀTI

[ Suttanipāta: Mahāvagga, Vāseṭṭhasutta ]

1. "Anuññāta-paṭiññātā tevijjā mayam asm' ubho  
aham Pokkharasātissa Tārukkhasāyāṃ māṇavo.
2. Tesam no jātivādasmiṃ vivādo atthi Gotama;  
'jātiyā brāhmaṇo hoti' Bhāradvājo ti bhāsati,  
abhañ ca 'kammanā' brūmi, evaṃ jānāhi cakkhuma.
3. Te na sakkoma saññattum aññamaññam mayam ubho,  
bhavantam puṭṭhum āgama 'Sambuddham' iti vissutam."
4. "Tesam vo 'ham vyakkhissam [Vāseṭṭhā ti Bhagavā]  
anupubbam yathātatham  
jāti-vibhaṅgam paṇānam, aññamaññā hi jātiyo.
5. Tiṇarukkhe pi jānātha, na cāpi paṭijānare  
liṅgam jātimayam tesam, aññamaññā hi jātiyo.
6. Tato kiṇṇe pataṅge ca yāva kunthakipillike,  
liṅgam jātimayam tesam, aññamaññā hi jātiyo.
7. Catuppade pi jānātha khuddake ca maballake,  
liṅgam jātimayam tesam, aññamaññā hi jātiyo.



8. Tato pakkhī pi jānātha pattayāne vihaṅgame,  
liṅgaṃ jātimayaṃ tesam, aññamaññā hi jātiyo.
9. Yathā etāsu jātisu liṅgaṃ jātimayaṃ puthu  
evaṃ n' attbi manussesu liṅgaṃ jātimayaṃ puthu.
10. Na hatthehi na pādehi n' aṅgulīhi nakhehi vā  
na jaṃghāhi na ūrūhi na vaṇṇena sarena vā  
liṅgaṃ jātimayaṃ, n' eva yathā aññāsu jātisu.
11. Paccattaṃ sasariṇesu manussesv-etaṃ na vijjati,  
vokāraṇ ca manussesu samaññāya pavuccati.
12. Yo hi koci manussesu gorakkhaṃ upajīvati,  
evaṃ Vāsetṭha jānāhi : kassako so, na brāhmaṇo.
13. Yo hi koci manussesu puthu sippena jīvati,  
evaṃ Vāsetṭha jānāhi : sippiko so, na brāhmaṇo.
14. Yo hi koci manussesu vohāraṃ upajīvati,  
evaṃ Vāsetṭha jānāhi : vāṇijo so, na brāhmaṇo.
15. Yo hi koci manussesu parapessena jīvati,  
evaṃ Vāsetṭha jānāhi : pessiko so, na brāhmaṇo.
16. Yo hi koci manussesu adinnaṃ upajīvati,  
evaṃ Vāsetṭha jānāhi : coro eso, na brāhmaṇo.
17. Yo hi koci manussesu issatthaṃ upajīvati,  
evaṃ Vāsetṭha jānāhi : yodhājīvo, na brāhmaṇo.
18. Yo hi koci manussesu porohiccena jīvati,  
evaṃ Vāsetṭha jānāhi : yājako so, na brāhmaṇo.
19. Yo hi koci manussesu gāmaṃ raṭṭhaṇ ca bhuñjati,  
evaṃ Vāsetṭha jānāhi : rājā eso, na brāhmaṇo.
20. Na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ,  
bbovādi nāma so hoti, sa ve hoti sakiñcano ;  
akiñcanaṃ anādādaṃ tam ahaṃ brūmi brāhmaṇaṃ.
21. Sabba-saṃyojanaṃ chetvā yo ve na paritassati,  
saṅgātigaṃ viṣaṃyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ.



22. Yo imaṃ palipathaṃ duggaṃ saṃsāraṃ moham accagā,  
tiṇṇo pāragato jhāyī anejo akathaṃkathī  
anupādāya nibbuto tam ahaṃ brūmi brāhmaṇaṃ.
23. Na jaccā brāhmaṇo hoti, na jaccā hoti abrāhmaṇo,  
kammanā brāhmaṇo hoti kammanā hoti abrāhmaṇo.
24. Kassako kammanā hoti, sippiko hoti kammanā,  
vāṇijo kammanā hoti, pessiko hoti kammanā.
25. Coro pi kammanā hoti, yodhājīvo pi kammanā  
yājako kammanā hoti, rājā pi hoti kammanā.
26. Evam etaṃ yathābhūtaṃ kammaṃ passantī paṇḍitā  
paṭiccasamuppāda-dassā kamma-vipāka-kovidā.
27. Kammanā vattatī loko, kammanā vattatī pajā,  
kamma-nibandhanā sattā rathassāṇī va yāyato.
28. Tapena brahmacariyena saṃyamena damena ca—  
etena brāhmaṇo hoti, etaṃ brāhmaṇaṃ uttamaṃ.

## 7. DOWNFALL OF THE BRAHMINS

[ Suttanipāta: Cūlavagga, Brāhmaṇadhammikasutta ]

1. Isayo pubbakā āsuraṃ saññatattā tapassino  
pañca kāmagaṇe hitvā attadattham acārisuraṃ.
2. Na pasū brāhmaṇān' āsuraṃ, na hiraññaṃ, na dhāniyaṃ,  
sajjhāya-dhana-dhaññaṃ, brahmaṃ nidhim apālayuraṃ.
3. Yaṃ tesam pakatam <sup>1</sup> āsi dvārabhattam upaṭṭhitam  
saddhāpakatam esānaṃ dātave tad amaññaṃ.
4. Nānārattehi vatthehi sayaneh' āvasatthehi ca  
phitā janapadā raṭṭhā te namassimsu brāhmaṇe.

<sup>1</sup> Variant, *nesam bhatakam*.



5. Avajjhā brāhmaṇā āsuṃ ajeyyā dhammarakkhitā  
na ne koci nivāresi kuladvāresu sabbaso.
6. Atthacattārisaṃ vassāni [komāra-]brahmacariyaṃ carimṃsu te  
vijjācaraṇapariyeṭṭhiṃ acarum brāhmaṇā pure.
7. Brahmacariyaṃ ca sīlaṃ ca ajjavam maddavam tapam  
soraccam avihimsaṃ ca khantiṃ cāpi avaṇṇayum.
8. Yo nesam paramo āsi brahmā daḷha-parakkamo  
sa vā pi methunam dhammam supinantena nāgamā.
9. Tassa vattam anusikkhantā idh' eke viññujātikā  
brahmacariyaṃ ca sīlaṃ ca khantiṃ cāpi avaṇṇayum.
10. Taṇḍulam sayanam vattham sappitelaṃ ca yāciya  
dhammena samudānetvā tato yaññam akappayum,  
upaṭṭhitasmiṃ yaññasmim nāssu gāvo hanimṃsu te.
11. Yathā mātā pitā bhātā aññe vā pi ca ñātakā,  
gāvo no paramā mittā, yāsu jāyanti osadhā.
12. Annadā baladā c' etā vaṇṇadā sukhadā tathā  
etam atthavasam ñatvā nāssu gāvo hanimṃsu te.
13. Sukhumālā mahākāyā vaṇṇavanto yasassino  
brāhmaṇā sehi dhammehi kiccākiccesu ussukā  
yāva loke avattimṃsu sukham edhitth' ayam pajā.
14. Tesam āsi vipallāso disvāna aṇuto aṇum  
rājino ca viyākāram nāriyo samalaṅkatā.
15. Rathe cājaññasamyutte sukate cittasobhane <sup>1</sup>  
nivesane niveśe ca vibhatte bhāgaso mite.
16. Gomaṇḍala-paribbūḷham nārivaragaṇāyutam  
ulāram mānusam bhogam abhiṃjāyimṃsu brāhmaṇā.
17. Te tattha mante ganthetvā Okkākam tad upāgamum :  
“pahūta-dhana-dhañño 'si, yajassu, bahu te dhanam.”

<sup>1</sup> Variant, *cittasibbane*.



18. Tato ca rājā saññatto brāhmaṇehi rathesabho  
assamedham purisamedham [sammāpāsam]  
vājapeyyam niraggalam  
ete yāge yajitvāna brāhmaṇānam adā dhanam.
19. Te ca tattha dhanam laddhā sannidhim samarocayum,  
tesam icchāvatiṇṇānam bhiyyo taṇhā pavaḍḍhattha ;  
te tattha mante ganthetvā Okkākam punamupāgamum :
20. "Yathā āpo ca paṭhavi ca hiraññam dhana-dhāniyam  
evam gāvo manussānam, parikkhāro so hi pāṇinam ;  
yajassu, bahu te vittam ; yajassu, bahu te dhanam."
21. Tato ca rājā saññatto brāhmaṇehi rathesabho  
nekasata-sahassīyo gāvo yaññe aghātayi.
22. Tato ca devā pitaro Indo asura-rakkhasā  
"adhammo" iti pakkhandum yam sattham nipatī gave.
23. Tayo rogā pure āsum : iccbā, anasanam, jarā ;  
pasūnañ ca samārambhā aṭṭhānavuti-m-āgamum.
24. Eso adhammo daṇḍānam okkanto purāṇo ahu,  
adūsikāyo haññanti, dhammā dham senti yājakā.
25. Evam eso anudhammo porāṇo viññugarahito  
yattha edisakam passati yājakam garahatī jano.
26. Evam dhamme viyāpanne vibhinnā suddavessikā,  
puthu vibhinnā khattiyā, patiṃ bhariyā avamaññatha.
27. Khattiyā brahmabandhū ca ye c' aññe gottarakkhitā  
jātivādam niramkatvā kāmānam vasam āgamum.

## 8. SELECTIONS FROM THE THERA-THERĪ-GĀTHĀ

### *Mahākaccāyana*

1. Kammam bahukam na kāraye, parivajjeyya janam, na uyyame ;  
so ussuko rasānugiddho attham riñcati yo sukhādhivāho.



2. Paṅko ti hi naṃ avedayum<sup>1</sup> yāyaṃ vandana-pūjanā kulesu,  
sukhumam sallam durubbaham, sakkāro kāpurisena dujjaho.
3. Na parass' upanidhāya kammam maccassa pāpakam  
attanā tam na seveyya kammabaddhū hi mātiyā.
4. Na pare vacanā coro, na pare vacanā muni ;  
attānañ ca yathā veti<sup>2</sup>-d-evāpi naṃ ta'hā vidu.
5. Pare ca na vijānanti 'mayam ettha yamāmase';  
ye ca tattha vijānanti tato sammanti medhagā.
6. Jīvate vā pi sappañño api vittaparikkhayā,  
paññāya ca alābhena vittavā pi na jīvati.
7. Sabbam supāti sotena, sabbam passati cakkhunā,  
na ca diṭṭham sutam dhīro sabbam ujjhitem arabati.
8. Cakkhum' assa yathā andho, sotavā badhiro yathā,  
paññav' assa yathā mūgo, balavā dubhalo-r-iva,  
atha atthe samuppanne sayetha matasāyikam.

### *Sīlava*

1. Silam ev' idha sikkhetha asmiṃ loke susikkhitam,  
sīlam hi sabbasampattim upanāmeti sevitam.
2. Silam rakkheyya medhāvī patthayāno tayo sukhe :  
pasamam vittilābhañ ca pecca sagge ca modanam.
3. Sīlavā hi bahū mitte saññamenādhigacchati,  
dussīlo pana mittehi dhammate pāpam ācaram.
4. Avaṇṇaṃ ca akittiṃ ca dussīlo labhate maro,  
vaṇṇam kittim pasamsaṃ ca sadā labhati sīlavā.
5. Ādi sīlam patiṭṭhā ca kalyāṇānañ ca mātukam,  
pamukham sabbadhammānam, tasmā sīlam visodhaye.

<sup>1</sup> Variant, *pavedayum*.

<sup>2</sup> Variant, *tedi*.



6. Velā ca saṃvaram<sup>1</sup> sīlam cittassa abhibhāsanam,  
titthañ ca sabbabuddhānam, tasmā sīlam visodhaye.
7. Sīlam balam appaṭimam, sīlam āvudham uttamam,  
sīlam ābharanam seṭṭham, sīlam kavacam abbhutam.
8. Sīlam setu mahesakkho, sīlam gandho anuttaro,  
sīlam vilepanam seṭṭham yena vāti diso disam.
9. Sīlam sambalam ev' aggam, sīlam pātheyyam uttamam,  
sīlam seṭṭho ativāho yena yāti<sup>2</sup> diso disam.
10. Idh' eva nindam labhati peccāpāye ca dummano,  
sabbattha dummano bālo sīlesu asamāhito.
11. Idh' eva kittim labhati pecca sagge ca summano,  
sabbattha sumano dhīro sīlesu susamāhito.
12. Sīlam eva idha aggam, paññavā pana uttamo ;  
manussesu ca devesu sīlapaññānato jayam.

### Tālapuṭa

1. Kadā nu 'ham pabbatakandarāsu  
ekākiyo addutiyo vihassam,  
aniccato sabbabhavam vipassam,  
tam me idam tam nu kadā bhavissati.
2. Kadā nu 'ham bhinnapaṭandharo muni  
kāśāvavattho amamo nirāsayo  
rāgañ ca dosañ ca tath' eva moham  
hantvā sukhi pavanagato vihassam.
3. Kadā aniccam vadharoganīlam  
kāyam imam maccujarāy' upaddutam  
vipassamāno vītabhaya vihassam  
eko vane, tam nu kadā bhavissati.

<sup>1</sup> Variant, saṃvaram.

<sup>2</sup> Variant, vāti.



4. Kadā nu 'haṃ bhayaajananiṃ dukkhāvabaṃ  
taṇhalataṃ bahuvīdhānuvattaniṃ  
paññāmayam tikkhānam asin gahetvā  
chetvā vase, tam pi kadā bhavissati.
5. Kadā nu 'haṃ sabbhi samāgamesu  
diṭṭho bhava dhammagarūhi tādihi  
yathāvadassīhi jītiṇḍriyehi  
padhāniyo, tam nu kadā bhavissati.
6. Kadā nu maṃ tandikhudāpipāsā  
vātātapā kīṭasirimsapā vā  
nibādhayissanti na taṃ Giribbaje  
attatthiyam, tam nu kadā bhavissati.
7. Kadā nu kho yaṃ vīditam mahesinā  
cattāri saccāni sududdasāni  
samāhitatto satimā agaccham  
paññāya tam, tam nu kadā bhavissati.
8. Kadā nu 'haṃ dubbacanena vutto  
tatonimittam vimano na hessam,  
atho pasattho pi tatonimittam  
tuttho na hessam, tad idam kadā me.
9. Kadā nu kaṭṭhe ca tiṇe latā ca  
khandhe ime 'haṃ amite ca dhamme  
ajjhakkāni' eva ca bāhirāni ca  
samam tuleyyam, tad idam kadā me.
10. Kadā nu maṃ pāvusakālameggo  
navena toyena sacīvaram vane  
isippayātambhi pathe vajantam  
ovassate, tam nu kadā bhavissati.
11. Kadā mayūrassa sikkhaṇḍino vane  
dijassa sutvā girigabbhare rutam  
pacuttahitvā amatassa pattiya  
sampeintaye, tam nu kadā bhavissati.



12. Kadā nu Gaṅgaṃ Yamunaṃ Sarassatiṃ  
pātālakhattaṃ baḷavāmukhaṃ ca  
asajjamāno patareyyaṃ iddhiyā  
vibhimsanaṃ, taṃ nu kadā bhavissati.
13. Kadā nu nāgo va saṃgāmacārī  
padālaye kāmaguṇesu chandaṃ  
nibbajjayaṃ sabbasubhaṃ nimittaṃ  
jḥāne yuto, taṃ nu kadā bhavissati.
14. Kadā iṇaṭṭo va daḷiddako nidhiṃ  
ārādhayitvā dhanikehi pīḷito  
tuṭṭho bhavissaṃ adhigamma sāsanaṃ  
mahesino, taṃ nu kadā bhavissati.

### *Mahāpajāpatī Gotamī*

1. Buddha vira namo tyatthu sabbasattānaṃ uttama,  
yo maṃ dukkhā pamocesi aññaṃ ca babukaṃ janama.
2. Sabbadukkhaṃ pariññātaṃ hetutaṇhā visositā,  
ariyaṭṭhaṅgiko maggo nirodho phusito mayā.
3. Mātā putto pitā bhātā ayyikā ca pure ahaṃ,  
yathābhuccaṃ ajānanti saṃsari<sup>1</sup> 'haṃ anibbisaṃ.
4. Diṭṭho hi me so Bhagavā, antimo 'yaṃ samussayo,  
vikkhīṇo<sup>2</sup> jāti-saṃsāro, n' atthi dāni punabbhavo.<sup>3</sup>
5. Āraddhaviriye pahitatte niccaṃ daḷhaparakkame  
samagge sāvake passa, esa Buddhāna vandanā.
6. Bahūnaṃ<sup>4</sup> vata atthāya Māyā janayi Gotamaṃ  
byādhimaraṇatunnānaṃ dukkhakkhandhaṃ byapānudi.

<sup>1</sup> Variant, *saṃsariṃ*.

<sup>2</sup> Variant, *nikkhīṇo*.

<sup>3</sup> Variant, *punambhavo*.

<sup>4</sup> Variant, *bahunnaṃ*.



*Puṇṇikā*

1. “Udakahārī ahaṃ sīte sadā udakam otarim,  
ayyānaṃ daṇḍabbhayabhītā vācādosabbhayadditā.
2. Kassa brāhmaṇa tvaṃ bhīto sadā udakam otari,  
vedhamānehi gattehi sītaṃ vedayase bhusaṃ ?”
3. —“Jānanti ca tuvaṃ bhoti Puṇṇike paripucchasi  
karontaṃ kusalaṃ kammaṃ rudhantaṃ kamma pāpakaṃ.
4. Yo ca vuḍḍho vā daharo vā pāpakammaṃ pakubbati  
udakābbhisecanā so pi pāpakammā pamuccati.”
5. —“Ko nu te idam akkhāsi ajānantassa ajānato :  
‘udakābbhisecanā nāma pāpakammā pamuccati’?
6. Saggāṃ nūna gamissanti sabbe maṇḍūkakacchapā  
nāgā ca suṃsumārā ca ye c’ aññe udaye carā.
7. Orabbhikā sūkarikā macchikā migabandhakā  
corā ca vajjhaghātā ca ye c’ aññe pāpakammīno  
udakābbhisecanā te pi pāpakammā pamuccare.
8. Sace imā nadiyo te pāpaṃ pubbekataṃ vaheyyuṃ,  
puññaṃ p’ imā vaheyyuṃ, tena tvaṃ paribāhiro assa.
9. Yassa brāhmaṇa tvaṃ bhīto sadā udakam otari  
tam eva brahme mā kāsi, mā te sītaṃ chaviṃ hane.”
10. —“Kumaggāṃ paṭipannaṃ maṃ ariyamaggāṃ samānayaṃ,  
udakābbhisecanaṃ bhoti imaṃ sātāṃ dadāmi te.”
11. —“Tuyh’ eva sātako hotu nāhaṃ icchāmi sātakaṃ ;  
sace bhāyasi dukkhassa, sace te dukkham appiyaṃ.  
mā kāsi pāpakaṃ kammaṃ āvi vā yadi vā raho.
12. Sace ca pāpakaṃ kammaṃ karissasi karosi vā,  
na te dukkhā pamuttyatthi upeccāpi palāyato.
13. Sace bhāyasi dukkhassa, sace te dukkham appiyaṃ,  
upehi Buddhaṃ saraṇaṃ Dhammaṃ Saṅghaṃ ca tādinaṃ,  
samādiyāhi sīlāni, taṃ te atthāya behiti.”



### Ambapālī

1. Kālakā bhamaravaṇṇasadisā vellitaggaṃ mama muddhajā ahum,  
te jarāya sāṇavākasadisā—saccavādivacanam anaññathā.
2. Vāsito va surabhikaraṇḍako pupphapūram mama  
uttamaṅgabhu,  
tam jarāya sasalomagandhikam—saccavādivacanam anaññathā.
3. Kānanam va sahitam suropitam kocchasūcivicitaggasobhitam,  
tam jarāya viralam tahiṃ tahiṃ—saccavādivacanam anaññathā.
4. Saṇhagandhakasuvāṇṇamaṇḍitam sobhate su veṇihi alaṅkatam,  
tam jarāya khalati siram katam—saccavādivacanam anaññathā.
5. Cittakārasukatā va lekhitā sobhate su bhamukā pure mama,  
tā jarāya valihi palambitā—saccavādivacanam anaññathā.
6. Bhas arā surucirā yathā maṇi nettāhesum abhinīla-m-āyatā,  
te jarāy' abhihatā na sobhate—saccavādivacanam anaññathā.
7. Saṇhatuṅgasadisī ca nāsikā sobhate su abhiyobbanam paṭi,  
sā jarāya upakūlitā viya—saccavādivacanam anaññathā.
8. Kaṅkaṇam va sukatam suniṭṭhitam sobhate su mama  
kaṇṇapāliyo pure,  
tā jarāya valihi palambitā—saccavādivacanam anaññathā.
9. Pattalimakulavaṇṇasadisā sobhate su dantā pure mama,  
te jarāya khaṇḍā yavapītakā—saccavādivacanam anaññathā.
10. Kānasmim vanasaṇḍacārīṇī kokilā va madhuram nikūjitam,  
tam jarāya khalitam tahiṃ tahiṃ—saccavādivacanam anaññathā.
11. Saṇhakampurī va supparamajjitā sobhate su gīvā pure mama,  
sā jarāya bhaggā vināsītā—saccavādivacanam anaññathā.
12. Vaṭṭapalighasadisopamā ubho sobhate su bāhā pure mama,  
tā jarāya yathā pāṭalī dubbalikā—saccavādivacanam anaññathā.
13. Saṇhamuddikāsuvāṇṇamaṇḍitā sobhate su hatthā pure mama,  
te jarāya yathā mūlamūlikā—saccavādivacanam anaññathā.



14. Pinavaṭṭapabhituggatā ubho sobhate su thanakā pure mama  
te rindī va lambante 'nodakā—saccavādivacanam anaññathā.
15. Kañcanassa phalakam va sumatṭham sobhate su kāyo  
pure mama,  
so valihī sukhumāhi otato—saccavādivacanam anaññathā.
16. Nāgabhogasadisopamā ubho sobhate su ūrū pure mama,  
te jarāya yathā veḷunāḷiyo—saccavādivacanam anaññathā.
17. Saṇbanūpurasuvaṇṇamaṇḍitā sobhate su jaṅghā pure mama,  
tā jarāya tiladaṇḍakā-r-iva—saccavādivacanam anaññathā.
18. Tūlapuṇṇasadisopamā ubho sobhate su pādā pure mama,  
te jarāya phuṭikā valīmatā—saccavādivacanam anaññathā.
19. Ediso abhū ayam samussayo jajjaro bahudukkhānam ālayo,  
so 'palepapatito jarāgharo—saccavādivacanam anaññathā.

## 9. PATHAMA-DHAMMASAMGĪTĪ

[ Mahāvamsa ]

1. Pañcanetto jino pañcacattālīsa samāsamo  
thatvā sabbāni kiccāni katvā lokassa sabbathā,
2. Kusinārāyam yamakasālānam antare vare  
Vesākhapuṇṇamāyam so dīpo lokassa nibbuto.
3. Saṃkhyāpatham atikkantā bhikkhū tattva samāgatā  
khattiyā brāhmaṇā vessā suddā devā tath' eva ca.
4. Satta sataśassāni tesu pāmokkhabhikkhavo,  
thero Mahākassapo ca saṃghatthero tadā ahu.
5. Satthu sarīrasārīradhātukiccāni kāriya  
icchanto so mahāthero Satthu dhammaciraṭṭhitim,
6. Lokanāthe Dasabale sattāhapariniḥbute  
dubbhāsitaṃ Subhaddassa vuddhassa vacanam saram,



7. saraṃ cīvaradānaṃ ca samatte t̥hapanam tatthā  
saddhammat̥thapanatthāya muninānuggaḥam katam,
8. kātum saddhammasaṃgītiṃ Sambuddhānumatiṃ satim  
navaṅgasāsanadhare sabbaṅgasamupāgate
9. bhikkhū pañcasatān' eva mahākhīṇāsava vare  
sammanni eken' ūne tu Ānandattherakāraṇā.
10. Puna Ānandathero pi bhikkhūhi abhiyācito  
sammanni kātum saṃgītiṃ, sā na sakkā hi tam vinā.
11. Sādhukīḷanasattāham sattāham dbātupūjanam  
iccaḍḍhamāsam khepetvā sabbalokānukampakā,
12. "vassam vasantā Rājagahe karissāma dhammasaṃgaham,  
nāññehi tattha vatthabham" iti katvāna nicchayam
13. sokāturam tattha tattha assāsentā mahājanam  
Jambudīpamhi te therā vicaritvāna cārikam
14. Āsāḷhasukkapakkhamhi sukkapakkbat̥thitathikā  
upāgamum Rājagaham sampannacatupaccayam.
15. 'Tatth' eva vassupagatā te Mahākassapādayo  
therā thiraguṇūpetā Sambuddhamatakovidā
16. vassānam paṭhamam māsam sabbasenāsanesu pi  
kāresum paṭisaṃkhāram vatvānājātasattuno.
17. Vibhārapaṭisaṃkhāre niṭṭhite āhu bbūpatiṃ :  
"idāni dhammasaṃgītiṃ karissāma mayam" iti.
18. "Kattabbam kiṃ" ti puṭṭhassa "nisajjatt̥hānam" āhu te.  
Rājā "katthā" ti pucchitvā vuttatt̥hānamhi tehi so
19. siḅham Vebhāraselassa passe kāresi maṇḍapam  
Sattapaṇṇiguhādvāre rammam devasabhopamam.
20. Sabbathā maṇḍayitvā tam attharāpesi tattha so  
bhikkhūnam gaṇanāy' eva anagghattharaṇāni ca.



21. Nissāya dakkhiṇaṃ bhāgaṃ uttarāṃmukhaṃ uttamaṃ  
therāsaṇaṃ supaññattaṃ āsi tattha mahārahaṃ.
22. Tasmaṃ maṇḍapamañjhasmiṃ puratthāṃmukhaṃ uttamaṃ  
dhammāsaṇaṃ supaññattaṃ ahosi Sugatārahaṃ.
23. Rājārocesi therānaṃ : “kammaṃ me niṭṭhitaṃ” iti ;  
te therā therāṃ Ānandaṃ ānandakaraṃ abravuṃ :
24. “Sve sannipāto Ānanda, sekhena gamaṇaṃ tahiṃ  
na yuttaṃ te, sadatthe tvaṃ appamatto tato bhava.”
25. Iccevaṃ codito thero katvāna viriyaṃ samaṃ  
iriyāpathato muttaṃ arahattaṃ apāpuṇi.
26. Vassānaṃ dutiye māse dutiye divase pana  
rucire maṇḍape tasmaṃ therā sannipatiṃsu te.
27. Thapetvānandatherassa anuccavikāṃ āsaṇaṃ  
āsaṇesu nisīdiṃsu arahanto yathārahaṃ.
28. Thero ‘rahattappattiṃ so nāpetuṃ tehi nāgamā,  
“kuhiṃ Ānandathero ? ” ti vuccamāne tu kehici,
29. nimmujjitvā pathaviyā gantvā jotipathena vā  
nisīdi thero Ānando attano thapitāsane.
30. Upālitheraṃ vinaye sesadhamme asesake  
Ānandatheraṃ akarūṃ sabbe therā dhuraṃdhare.
31. Mahāthero sakattānaṃ vinayaṃ pucchitūṃ sayāṃ  
sammaṇ’ Upālithero ca vissajjetuṃ tam eva tu.
32. Therāsane nisīditvā vinayaṃ taṃ apucchi so,  
dhammāsane nisīditvā vissajjesi tameva so.
33. Vinayaññūnaṃ aggena vissajjitakāmena te  
sabbe sajjhāyaṃ akarūṃ vinayaṃ nayakovidā.
34. Aggaṃ bahussutādīnaṃ kosārakkhaṃ mahesino  
sammaññitvāna attānaṃ thero dhammaṃ apucchi so,



35. tathā sammanniyattānaṃ dhammāsanagato sayam  
vissajjesi taṃ Ānandathero dhammaṃ asesato.
36. Vedehamuninā tena vissajjitakamena te  
sabbe sajjhāyaṃ akarūṃ dhammaṃ dhammatthakovidā.
37. Evaṃ sattahi māsehi Dhammasaṃgīti nīttitā  
sabbalokahitatthāya sabbalokahitehi sā.

## 10. DUTIYA-DHAMMASAṂGĪTĪ

[ Mahāvaṃsa ]

1. Atīte dasame vasse Kālāsokassa rājino  
Sambuddhapariniḥḥānā evaṃ vassasataṃ ahu.
2. Tadā Vesāliyā bhikkhū aneke Vajjiputtakā  
siṅgiloṇaṃ dvaṅgulaṃ ca tathā gāmantaram pi ca
3. āvāsānumatāciṇṇaṃ amathitaṃ jalogi ca  
nisīdanam adasakaṃ jātārūpādikaṃ iti
4. dasavatthūni dīpesuṃ “kappanti” ti alajjino.  
Taṃ sutvāna Yasatthero caraṃ Vajjīsu cārikaṃ
5. chaḷabhiññābalappatto Kākaṇḍakadijatrajo  
taṃ sametuṃ sa-ussāho tatth’ āgami Mahāvaṇaṃ.
6. Pācīnake ca caturo caturo Pāveyyake pi ca  
ubbāhikāya sammanni bhikkhū taṃvatthusantiyā.
7. Sabbakāmī ca Sālho ca Khujjasobhitanāmako  
Vāsabhagāmiko cāti therā Pācīnakā ime,
8. Revato Sāṇasambhūto Yaso Kākaṇḍakatrajo  
Sumano cāti cattāro therā Pāveyyakā ime,
9. sametuṃ tāni vatthūni appasaddaṃ anākulaṃ  
agamuṃ Vālikārāmaṃ atṭha therā anāsavā.



10. Daharenājiten' ettha paññatthe āsane subhe,  
nisīdipsu mahātherā mahāmunimataññuno.
11. Tesu vatthusu ekekaṃ kamato Revato mahā-  
thero therāṃ Sabbakāmiṃ pucchi pucchāsu kovido ;
12. Sabbakāmī mahāthero tena puṭṭho 'tha vyākari  
"sabbāni tāni vatthūni na kappantī" ti suttato.
13. Nīharitvādhikaraṇaṃ taṃ te tattha yathakkamaṃ  
tath' eva saṃghamaṃ pi pucchāvissajjanaṃ karuṃ.
14. Niggahaṃ pāpabhikkhūnaṃ dasavatthukadīpinaṃ  
tesaṃ dasasahassānaṃ mahātherā akāṃsu te.
15. Bhikkhū satasahassāni dvādas' āsuṃ samāgatā,  
sabbesaṃ Revatatthero bhikkhūnaṃ pamukho tadā.
16. Tadā so Revatatthero saddhammatṭhitiyā ciraṃ  
kāretum Dhammasaṃgītiṃ sabbabhikkhusamūhato
17. pabhinnaṭṭhādīñāṇānaṃ Piṭakattayadhāriṇaṃ  
satāni satta bhikkhūnaṃ arahantānaṃ uccini.
18. Te sabbe Vālikārāme Kālāsokena rakkhitā  
Revatattherapāṃmokkhā akarūṃ Dhammasaṃgahaṃ.
19. Pubbe kaṃ taṃ tathā eva dhammaṃ pacchā va bhāsitaṃ  
ādāya niṭṭhapesuṃ taṃ etaṃ māsehi aṭṭhaṃ.
20. Evaṃ Dutiyasaṃgītiṃ katvā te pi mahāyasā  
therā dosakkhayaṃ pattā, pattā kālena nibbutiṃ.

## 11. ĀCARIYAVĀDĀ

[ Mahāvamsa ]

1. Yā Mahākassapādīhi mahātherehi ādito  
katā saddhammasaṃgīti theriyā ti pavuccati.



2. Eko va theravādo so ādivassasate ahu,  
aññācariyavādā te tato oram ajāyisum.
3. Tehi samgītikārehi therehi dutiyehi te  
niggahitā pāpabhikkhū sabbe dasasahassakā
4. akams' ācariyavādam te Mahāsamghikanāmakam ;  
tato Gokulikā jātā Ekavyohārikā pi ca.
5. Gokulikehi Paṇṇattivādā Bahulikā pi ca,  
Cetiyavādā tesveva, sa-Mahāsamghikā cha te.
6. Puna pi theravādehi Mahimsāsakabhikkhavo  
Vajjiputtakabhikkhū ca duve jātā ime khalu.
7. Jātā ti Dhammuttariyā Bhadrāyānikabhikkhavo.  
Chandāgārika-Sammiti-Vajjiputtiyabhikkhavo.
8. Mahimsāsakabhikkhūhi bhikkhū Sabbatthavādino  
Dhammaguttikabhikkhū ca jātā khalu ime duve.
9. Jātā Sabbatthavādīhi Kassapiyā, tato pana  
jātā Samkantikā bhikkhū, Suttavādā tato pana.
10. Theravādena saha te honti dvādas' ime pi ca,  
pubbe vuttā cha vādā ca iti atthārasākhillā.
11. Sattarasāpi dutiye jātā vassasate iti,  
aññācariyavādā tu tato oram ajāyisum :
12. Hemavatā Rājagiriya tathā Siddhatthakā pi ca  
Pubbaseliyabhikkhū ca tathā Aparaseliyā
13. Vājiriyā, cha ete pi Jambudīpamhi bhinnakā,  
Dhammānucī Sāgaliyā Laṅkāḍīpamhi bhinnakā.

## 12. DHAMMĀSOKĀBHISEKA

1. Moriyānam khattiyānam vaṃse jātā sirīdharam  
Candagutto ti paññātā Cāpakko brāhmaṇo tato



2. navamaṃ Dhananandaṃ taṃ ghātetvā caṇḍakodhavā  
sakale Jambudīpasmiṃ rajje samabhisīñci so.
3. So catuvīsa vassāni rājā rajjaṃ akārayi,  
tassa putto Bindusāro aṭṭhaviṣati kārayi.
4. Bindusārasutā āsuṃ sataṃ eko ca vissutā,  
Asoko āsi tesam tu puññatejosaliddhiko.
5. Vemātike bhātaro so hantvā ekūṇakaṃ sataṃ  
sakale Jambudīpasmiṃ ekarajjaṃ apāpuṇi.
6. Jinanibbānato pacchā pure tassābhisekato  
sāṭṭhārasaṃ vassasatadvayaṃ evaṃ vijāṇiyaṃ.
7. Patvā catūhi vassehi ekarajjaṃ mahāyaso  
pure Pāṭaliputtasmiṃ attānaṃ abhisecayi.
8. Tassābhisekasamakālaṃ ākāse bhūmiyaṃ tathā  
yojane yojane āṇā niccaṃ pavisatā abu.
9. Rājābhisitto so 'soko kumāraṃ Tissasavhayaṃ  
kaniṭṭhakaṃ sodariyaṃ uparajje 'bhisecayi.

### 13. TATIYA-DHAMMASAṄGĪTĪ

[ Mahāvamsa ]

1. Pabīnalābhasakkārā tittthiyā lābhakāraṇā  
sayam kāsāyam ādāya vasiṃsu saba bhikkhuhi.
2. Yathāsakaṃ ca te vādaṃ Buddhavādo ti dīpayum  
yathāsakaṃ ca kiriyaṃ akarimṃsu yathāruci.
3. Tato Moggaliputto so thero thiraguṇodayo  
sāsanabbudam uppannaṃ disvā taṃ atikakkhaḷaṃ
4. tassopasamane kālaṃ dīghadassī apekkhiya  
datvā Mahindatherassa mahābhikkhugaṇaṃ sakaṃ



5. uddham Gaṅgāya eko va Abogaṅgamhi pabbate  
vihāsi sattavassāni vivekaṃ anubrūhayaṃ.
6. Titthiyānaṃ bahuttā ca dubbacattā ca bhikkhavo  
tesaṃ kātum na sakkhimsu dhammena patisedhanaṃ.
7. Ten' eva Jambudīpamhi sabbārāmesu bhikkhavo  
satta vassāni nākaṃsu uposathapavāraṇaṃ.
8. Taṃ sutvāna mahārājā Dhammāsoko mahāyaso  
ekaṃ amaccaṃ pesesi Asokārāmaṃ uttamaṃ.
9. "Gantvādhikaraṇaṃ etaṃ vūpasamma uposathaṃ  
kārehi bhikkhusaṃghena mamārāme tuvaṃ" iti.
10. Gantvāna sannipātetvā bhikkhusaṃghaṃ sa dummati:  
"Uposathaṃ karothā" ti sāvesi rājasāsaṇaṃ.
11. "Uposathaṃ titthiyehi na karoma mayaṃ" iti  
avoca bhikkhusaṃgho taṃ amaccaṃ mūḷhamānaṃ.
12. So 'macco katipayānaṃ therānaṃ paṭipāṭiyā  
acchīdi asinā sīsaṃ : "kāremīti uposathaṃ."
13. Rājabhātā Tissathero taṃ disvā kiriyāṃ lahuṃ  
gantvāna tassa āsanne āsanamhi nisīdi so.
14. Therāṃ disvā amacco so gantvā rañño nivedayi  
sabbāṃ pavattiṃ, taṃ sutvā jātaḍāho mahīpati
15. sīghaṃ gantvā bhikkhusaṃghaṃ pucchi ubbiggamānaso:  
"evaṃ katena kammaṇa kassa pāpaṃ siyā?" iti.
16. Tesāṃ apaṇḍitā keci : "pāpaṃ tuyhaṃ" ti ; keci tu:  
"ubhinnaṃ cā" ti āhaṃsu ; "n' atthi tuyhaṃ" ti paṇḍitā.
17. Taṃ sutvāna mahārājā : "samattho bhikkhu atthi nu  
vimaṭṭhaṃ me vinodetvā kātum sāsanaṃ paggaḥaṃ?"
18. "Atthi Moggaliputto so Tissatthero rathesabha"—  
iccāha saṃgho rājānaṃ ; rājā tatth' āsi sādaro.
19. Visuṃ bhikkhusahassena caturo parivārite  
there, narahassena amacce caturo tathā



20. tadahe yeva pesesi attano vacanena so  
theraṃ ānetuṃ ; etehi tathā vutto sa nāgami.
21. Taṃ sutvā puna aṭṭhaṭṭha there 'macce ca pesayi  
visuṃ saḥassapurise ; pubbe viya sa nāgami.
22. Rājā pucchi : " kathaṃ thero āgaccheyya nu kho ? " iti,  
bhikkhū āhaṃsu therassa tassāgamanakāraṇaṃ :
23. ' 'Hohi bhante upatthambho kātuṃ sāsanaṃ paggaḃaṃ'  
iti vutte mahārāja thero ebhiti so " iti.
24. Puna pi there 'macce ca rājā soḷasa soḷasa  
visuṃ saḥassapurise tathā vatvāna pesayi ;
25. " thero mahallakatte pi nāroḥissati yānaṃ,  
theraṃ Gaṅgāya nāvāya ānethā " ti ca abravī.
26. Gantvā te taṃ tathāvocaṃ, so taṃ sutvā va utṭhahi ;  
nāvāya theraṃ ānesuṃ, rājā paccuggamī taṃ.
27. Vasanto tattha sattāhaṃ rājuyyāne manorame  
sikkhāpesi mahīpālaṃ Sambuddhasamayāṃ subhaṃ
28. Tasmim yeva ca sattāhe duve yakkhe mahīpati  
pesetvā mahiyāṃ bhikkhū asesā sannipātayi.
29. Sattame divase gantvā sakārāmaṃ manoramaṃ  
kāresi bhikkhusaṃghassa sannipātaṃ asesato.
30. Therena saha ekante nisinna sāpi-antare  
ekkaladdhike bhikkhū pakkosivāna santikaṃ,
31. " kimvādī Sugato bhante ? " iti pucchi mahīpati,  
te sassatādikaṃ diṭṭhiṃ vyākariṃsu yathāsakaṃ.
32. Te micchādiṭṭhike sabbe rājā uppabbajāpayi,  
sabbe satṭhi saḥassāni āsuṃ uppabbajāpitā.
33. Apucchi dhammike bhikkhū : " kimvādī Sugato ? " iti,  
" vibhajjavādī " t' āhaṃsu ; taṃ theraṃ pucchi bhūpati :
34. " vibhajjavādī Sambuddho hoti bhante ? " ti ; āha so  
thero : " āmā " ti ; taṃ sutvā rājā tuṭṭhamano tadā



35. "saṃgho visodhito yasmā, tasmā saṃgho uposathaṃ karotu bhante" iccevaṃ vatvā therassa bhūpati
36. saṃghassa rakkaṃ datvāna nagaraṃ pāvisi subhaṃ ; saṃgho saṃagga hutvāna tadākāsi uposathaṃ.
37. Thero anekasaṃkhyamhā bhikkhusaṃghā visārade chaḷabhiññe tepītake pabhinnaṇaṇisaṃbhide
38. bhikkhusaṃghassa uccini kātuṃ saddhammasaṃgahaṃ ; tehi Asokārāmaṃhi akā saddhammasaṃgahaṃ.
39. Mahākassapaṭthero ca Yasatthero ca kārayuṃ yathā te Dhammasaṃgītiṃ Tissatthero pi taṃ tathā.
40. Kathāvatthupparāṇaṃ paravādaṃ appamādaṇaṃ abhāsi Tissatthero ca tasmīṃ saṃgītiṃ maṇḍale.
41. Evaṃ bhikkhusaṃghassa rakkhāyāsokarājino ayaṃ navahi māsehi Dhammasaṃgītiṃ niṭṭhitā.
42. Rañño sattarase vasse dvāsattatisamo isi mahāpavāraṇāya so saṃgītiṃ taṃ samāpayi.

#### 14. DESPATCH OF MISSIONARIES

[Mahāvamsa]

1. Thero Moggaliputto so Jinasāsanajotako niṭṭhāpetvāna saṃgītiṃ pekkhamāno anāgataṃ
2. sāsanassa paṭiṭṭhānaṃ paccantesu apekkhiya pesesi Kattike māse te te there taṃ taṃ.
3. Therā Kassapaṇḍitaṃ Maṃḍitaṃ apesayi, apesayi Mahādevattheraṃ Mahāsaṃghaṇḍitaṃ.
4. Vanavāsāṃ apesesi therā Rakkhitaṇḍitaṃ, tathāparantaṃ Yonaṃ Dhammarakkhitaṇḍitaṃ.



5. Mahāraṭṭhaṃ Mahādhammānarakkhitattheranāmakam,  
Mahārakkhitatheraṃ tu Yonalokam apesayi.
6. Pesesi Majjhimaṃ theram Himavantapadesakam,  
Suvanṇabbhūmiṃ there dve Soṇam Uttaram eva ca.
7. Mahāmabindatheraṃ taṃ theram Itṭhiyam Uttiyam  
Sambalam Bhaddasālam ca sake saddhivihārike
8. "Laṅkādiṇe manuññamhi manuññam Jinasāsanaṃ  
paṭiṭṭhāpetha tumhe" ti pañca there apesayi.
9. Tadā Kasmīragandhāre pakkam sassam mahiddhiko  
Aravālo nāgarājā vasaṃ karakasaññitam
10. vassāpetvā samuddasiniṃ sabbam khipati dāruṇo.  
Tatra Majjhantikatthero khippaṃ gantvā viḥāyasā
11. Aravāladahe vāripiṭṭhe caṅkamaṇādiḥ  
akāsi, disvā taṃ nāgā ruṭṭhā rañño nivedayam.
12. Nāgarājātha ruṭṭho so vividhā bhiṃsikā 'kari:  
vātā mahantā vāyanti, meghe gajjati vassati,
13. phalantāsaniyo, vijjū niccharanti tato tato,  
mahīrubā pabbatānam kūṭāni papatanti ca.
14. Virūparūpā nāgā ca bhiṃsāpenti samantato  
sa am dhūpati jalati akkosanto anekadhā.
15. Sabbam taṃ iddhiyā thero paṭibāhiya bhiṃsanam  
avoca nāgarājā taṃ dassento balam uttamaṃ:
16. "sadevako pi ce loko āgantvā tāsayeyya maṃ,  
na me paṭibalo assa yaṃ ettha bhayabheravaṃ."
17. Taṃ sutvā nimnadasassa thero dhammaṃ adesayi,  
tato saraṇasīlesu nāgarājā paṭiṭṭhahi:
18. tath' eva caturāsiti saḥassāni bhujaṅgamā  
Himavante ca gandhabbā yakkhā kumbhaṇḍakā bahū.



19. Tadā Kasmīragandhāravāsino manujāgatā  
nāgarājassa pūjattham mantvā theram mahiddhikam
20. theram evābhivādetvā ekamantam nisīdisum,  
tesam dhammam adesesi thero Āsivisūpamam.
21. Asītiyā sahasānam dhammābhisamayo ahu,  
satasahasam purisā pabbajum therasantike.
22. Tato pabhuti Kasmīragandhārā te idāni pi  
āsum kāsāyapajjotā vatthuttayaparāyanā.
23. Gantvā Mahādevathero desam Mahisamaṇḍalam  
suttantam Devadūtam tam kathesi janamajjhago.
24. Cattālisa sahasāni dhammacakkhum visodhayum,  
cattālisa sahasāni pabbajimsu tadantike.
25. Gantvāna Rakkhitatthero Vanavāsam nabhe t̥hito  
Samyuttam Anamataggam kathesi janamajjhago.
26. Saṭṭhinarasahasānam dhammābhisamayo ahu,  
sattatimsasahasamattā pabbajimsu tadantike.
27. Vihārānam pañcasatam tasmim dese patiṭṭhahi,  
patiṭṭhāpesi tatth' evam thero so Jinasāsanam.
28. Gantvā 'parantakam thero Yonako Dhammarakkhito,  
Aggikkhandhopamam suttam kathetvā janamajjhago,
29. so sattatimsasahasāni pāṇe tattha samāgate  
dhammāmatam apāyesī dhammādhammesu kovido.
30. Purisānam sahassa ca itthiyo ca tato 'dhikā  
khattiyānam kulā yeva nikkhamitvāna pabbajum.
31. Mahāratt̥ham isi gantvā so Mahādhammarakkhito  
Mahānāradakassapavham jātakam kathayī t̥him.
32. Maggaphalam pāpuṇimsu caturāsīti sahasakā,  
terasam tu sahasāni pabbajimsu tadantike.



33. Gantvāna Yonavisayaṃ so Mahārakkhito isi  
Kālakārāmasuttantaṃ kathesi janamajjhago.
34. Pāṇasatasahassāni saḥassāni ca sattati  
maggaphalaṃ pāpuṇiṃsu, dasasahasāni pabbajum.
35. Gantvā catūhi therehi desesi Majjhīmo isi  
Himavantapadesasmim Dhammacakkappavattanaṃ.
36. Maggaphalaṃ pāpuṇiṃsu asītipāṇakoṭiyo.  
Viṣum te pañca raṭṭhāni pañca therā pasādayum ;
37. purisā satasahassāni ekekass' eva santike  
pabbajiṃsu pasādena Sammāsambuddhasāsane.
38. Saddhim Uttaratherena Soṇatthero mahiddhiko  
Suvanṇabhūmim agamā ; tasmim tu samaye pana
39. jāte jāte rājagehe dārake ruddarakkhasi  
samuddato nikkhamitvā bhakkhayitvāna gacchati.
40. Tam rakkhasim saparisam parikkhipi samantato ;  
"idaṃ imehi laddhaṃ" ti mantvā bhūtā palāyi sā.
41. Tassa desassa ārakkhaṃ ṭhapetvāna samantato  
tasmim samāgame therō Brahmajālaṃ adesayi.
42. Saraṇesu ca silesu aṭṭhaṃsu bahavo janā.  
saṭṭhiyā tu saḥassānaṃ dhammābhisamayo abu.
43. Adḍhuddhāni saḥassāni pabbajum kuladārakā,  
pabbajiṃsu diyaḍḍhaṃ tu saḥassam kuladhītaro.

### 15. ASOKA'S VISIT TO MAHĀBODHI

[ Mahāvamsa ]

1. Mahābodhiṃ ca therim ca ānāpetum mahīpati  
therena vuttavacanam saramāno sake pure



2. antovassekadivasam nisinnō therasantike  
sahāmaccehi mantetvā bhāgineyyam sakam sayam
3. Ariṭṭhanāmakāmaccam tasmim kamme niyojayam  
mantvā āmantayitvā tam idam vacanam abravi :
4. “tāta sakkhisi gantvā tvam Dhammāsokassa santikam  
Mahābodhim Saṃghamittam therim ānaitum idha ?”
5. “Sakkhissāmi aham deva ānetum tā tato idha,  
idhāgato pabbajitum sace lacchāmi mānada.”
6. “Evam hotū” ti vatvāna rājā tam tattha pesayi,  
so therassa ca rañño ca sāsanaṃ gayha vandiya,
7. Assayujasukkapakkhe nikkhanto dutiye 'hani  
so 'nuyutto Jambukole nāvaṃ āruya paṭṭane,
8. mahodadhim taritvāna therādhittānāyogato  
nikkanta divase yeva rammaṃ Pupphapuram gato.
9. Bhāgineyyo Mahāriṭṭho Dhammāsokassa rājino  
appetvā rājasamdesam therasamdesam abravi :
10. “bhātujāyā sahāyassa rañño te rājakoṇjara  
ākaṇkhamānā pabbajjam niccam vasati samyātā :
11. Saṃghamittam bhikkhuṇim tam pabbājetum visajjaya,  
tāya saddhim Mahābodhi-dakkhiṇasākhā eva ca.”
12. Theriyā ca tam ev' attham abravi therabbāsitaṃ,  
gantvā pitusamīpaṃ sā therī theramataṃ bravi.
13. Āha rājā : “tuvam amma apassanto katham aham  
sokam vinodayissāmi puttānattuvīyogajam ?”
14. Āha sā : “me mahārāja bhātuno vacanam garu,  
pabbājanīyā ca bahū, gantabbam tattha tena me.”
15. “Satthaghātam anarahā Mahābodhi-mahīruhā,  
katham nu sākham gaṇhissam ?” iti rājā vicintayi.
16. Amaccassa Mahādevanāmakassa matena so  
bhikkhusamgham nimantetvā bhojetvā pucchi bhūpati :



17. "bhante Laṅkaṃ Mahābodhi pesetabbā nu kho ?" iti  
Thero Moggaliputto so "pesetabbā" ti bhāsiya,
18. kataṃ mahā-adhiṭṭhānapaṇcakaṃ pañcacakkhunā  
abhāsi rañño, taṃ sutvā tussitvā dharaṇīpati
19. sattayojanikaṃ maggaṃ so Mahābodhigāminam  
sodhāpetvāna sakkaccaṃ bhūsāpesi anekadhā ;
20. sattayojanadīghāya vitthatāya tiyojanam  
senāya caturaṅginiyā mahābhikkhugaṇena ca
21. upāgama Mahābodhiṃ nānālaṃkārabhūsitam  
nānāratana vicittam vividhadhaja mālinim
22. nānākusumasamkiṇṇam nānāturiyaghositam  
parivārayitvā senāya parikkhipiya sāṇiyā
23. mahātherasahassena pamukhena mahāgaṇe  
raññaṃ pattābhisekānaṃ sabassenādbhikena ca
24. parivārayitvā attānaṃ Mahābodhiṃ ca sādhuṃ  
ullokayi Mahābodhiṃ paggaḥetvāna añjalim.
25. Abhisīñci Mahābodhiṃ mahārajjena bhūpati ;  
pupphādīhi Mahābodhiṃ pūjetvā, tipadakkhiṇam  
katvā atṭhasu ṭhānesu vanditvāna katañjali,
26. ādiyitvāna sovaṇṇatulikāya manosilaṃ  
lekhaṃ datvāna sākhāya saccakiriyaṃ akā ti :
27. "Laṅkādiṇaṃ yadi ito gantabbam Urubodhiyā,  
nibbematiko Buddhassa sāsanamhi sace abam,
28. sayam yeva Mahābodhisākhā 'yam dakkhiṇā subhā  
chijjitvāna patiṭṭhātu idha hemakaṭāhake."
29. Lekhāṭhāne Mahābodhi chijjitvā sayam eva sā  
gandhakaddamapūrassa kaṭāhassopari ṭṭhitā.
30. Pāṭihīrehi nekehi tehi so pīpito puna  
mahārājā Mahābodhiṃ mahārajjena pūjayi.



31. Mahābodhiṃ mahārajje abhisiñciya pūjayam  
nānāpūjāhi saṭṭāham puna tatth'eva so vasi.
32. Assayujasukkapakkhe paṇṇarasa-uposathe  
aggabesi Mahābodhiṃ, dvisatiāhaccaye tato
33. Assayujakālapakkhe cātuddasa-uposathe  
rathe subhe ṭhapetvāna Mahābodhiṃ ratthesabho
34. pūjayam tam dinam yeva upanetvā sakam puram  
alamkaritvā bahudhā kāretvā maṇḍapam subham
35. Kattikasukkapakkhassa dine pāṭipade tabhiṃ  
Mahābodhiṃ mahāsālamūle pācīnake subhe
36. ṭhapāpetvāna kāresi pūjā nekā dine dive.  
Gāhato sattarasame divase tu navaṅkurā
37. sakim yeva ajāyimsu tassā, tena narāḷhipo  
tuṭṭhacitto Mahābodhiṃ puna rajjena pūjayi :
38. mahārajje 'bhisiñcitvā Mahābodhiṃ mahissaro  
kāresi ca Mahābodhipūjam nānappakāraḥkam.

#### 16. SELECTIONS FROM THE UDĀNA

1. Yadā have pātubhavanti dhammā  
ātāpino jhāyato brāhmaṇassa,  
ath' assa kaṅkhā vapayanti sabbā  
yato pajānāti sahetudhammam.
2. Yadā have pātubhavanti dhammā  
ātāpino jhāyato brāhmaṇassa,  
ath' assa kaṅkhā vapayanti sabbar,  
yato khayam paccayānam avedi.
3. Yadā have pātubhavanti dhammā  
ātāpino jhāyato brāhmaṇassa,



vidhūpayam tiṭṭhati Māra-senam  
suriyo va obhāsayaṃ antalikkhaṃ.

4. Yo brāhmaṇo bāhita-pāpadhammo  
Vedantagū vusita-brahmacariyo  
dhammena so Brahmavādaṃ vadeyya  
yass' ussādā n' atthi kuhiñci loke.
5. Na udakena sucī hoti bahvettha nhāyati jano,  
yamhi saccañ ca dhammo ca so sucī so ca brāhmaṇo.
6. Sukho viveko tuṭṭhassa sutadhammassa passato,  
abyāpajjaṃ sukhaṃ loke paṇabhiṭṭesu samyamo.
7. Sabbam paravasam dukkhaṃ sabbam is-ariyaṃ sukhaṃ,  
sādhāraṇe vihaññanti, yogā hi dūratikkaṃā.
8. Yass' antarato na santi kopā  
iti bhavābhavatañ ca vītivatto,  
taṃ vigata-bhayaṃ sukhiṃ asokaṃ  
devā nānubhavanti dassanāya.
9. Yassa jito kāmakaṇṭako  
akkoso ca vadho ca bandhanañ ca  
pabbato viya so tṭhito anejo  
sukhaḍukkhesu na vedhati sa bhikkhu.
10. Yamhi na māyā vasati na māno,  
yo vītalobho amamo nirāso  
panunna-kodho abhinibbutatto  
so brāhmaṇo so samaṇo sa bhikkhu.
11. Anupavādo anupaghāto pātimokkhe ca samvaro,  
mattaññutā ca bhattasmiṃ pantañ ca sayanāsanam,  
adhicitte ca āyogo etaṃ buddhāna-sāsanam.
12. Abhūtavādī nirayaṃ upeti,  
yo vāpi katvā 'na karomī' cāha ;  
ubho pi te pecca samā bhavanti  
nibhīnakammā manujā parattha.



13. Tudanti vācāya janā asaññatā  
sarehi saṅgāmagatam va kuñjaram,  
sutvāna vākyam pharusam udiritam  
adhivāsaye bhikkhu aduṭṭhacitto.
14. Uecchinna-bbavataṇhassa santacittassa bhikkhuno  
vikkhīṇo jāti-saṃsāro n' atthi tassa punabbhavo.
15. Sabbā disā anuparigamma cetasā  
n' ev' ajjhagā piyataram attanā kvaci,  
evam piyo putthu attā paresam,  
tasmā na himse param attakāmo.
16. Ye keci bhūtā, bhavissanti ye vā,  
sabbe gamissanti pahāya deham,  
tam sabbam jānim kusalo veditvā  
ātāpiyo brahmacariyam careyya.
17. Yā kāci kaṅkbā idha vā huram vā,  
sakavediyā vā paravediyā vā,  
jhāyino tā pajahanti sabbā  
ātāpino brahmacariyam carantā.
18. Upātidhāvanti na sāram enti  
navam navam bandhanam brūhayanti,  
patanti pajjotam-ivādhipātā  
diṭṭhe sute itih' eke nivīṭṭhā.
19. Obhāsati tāva so kimi  
yāva na unnamati pabhaṅkaro,  
virocanamhi uggate  
hatappabho hoti na cāpi bhāsati.
20. Yassa mūlam chamā n' atthi paṇṇā n' atthi kuto latā,  
tam dhīram bandhanā muttam ko tam ninditum arahati ;  
devā pi nam pasamsanti Brahmunā pi pasamsito.
21. Ye taranti aṇṇavam saram  
setum katvāna visajja pallalāni,  
kullam hi jano pabandhati,  
tiṇṇā medhāvino janā.



22. Abhedī kāyo, nirodhi saññā,  
vedanā vītiraḥiṃsu sabbā,  
vūpaṣamīṃsu saṅkhārā  
viññāṇaṃ atthaṃ āgamā.
23. Ayoghana-hatass' eva jalato jātavedaso  
anupubbūpasantassa yathā na ñāyate gati,  
evaṃ sammā-vimuttānaṃ kāmabandhoghatāriṇaṃ  
paññāpetuṃ gati n' atthi pattānaṃ acalaṃ sukhaṃ.
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# NOTES

## PROSE

1. DEVATĀ-ĀYĀCANA [Nidānakathā].—The piece is from the Nidānakathā. It contains the episode of the supplication of the gods to the Bodhisatta, then a dweller of the Tusita heaven, for birth on earth. That the time was opportune for the happy advent is explained in terms of *halāhala*, 'commotion', which is said to be threefold: *Kappa-halāhala*, commotion at the impending termination of the world-system; *Buddha-halāhala*, commotion on the eve of the advent of a Buddha; and *Cakkavatti-halāhala*, commotion forestalling the rise of a king to the eminence of an overlord. The sense of *halāhala* is the same as that of *kolāhala*; the term signifies 'a great hue and cry' of the multitude, the natural outburst of an agitated mood. Such an impatient mood prevails when a long awaited event, happy or calamitous, is about to happen. *Pañca-mahāvilo-kana* (p. 2, l. 17) means 'five preliminary observations' which a Bodhisatta makes before giving his word for advent to the world of men; the observations are with regard to the suitability of (i) the age (*kāla*), (ii) the continent (*dīpa*), (iii) the tract (*desa*), (iv) the family, i.e., status of the father (*kula*) and (v) the genetrix, i.e., purity of the mother (*janettī*). This circumspection on the part of the Bodhisatta affords us the standard whereby to judge and appreciate his life and attainments.—*Majjhima-desā*, Midland or Middle Country, of which the boundaries are specified in the text (p. 3, ll. 3-11), was a civilized tract of land fit for the advent of the Bodhisatta. *Usiraddhaja* seems to be the same mountain as Puṇḍrakakṣa which abuts on Puṇḍravardhana (modern Varendra) and which the Divyāvadāna, in describing the Middle Country, mentions in lieu of *Kajāṅgala*. *Thūṇa* (Sk. *Sthūṇa*) was a Brāhmin village not far from Allahabad (Prayāga). The river *Salalavatī* and the town *Setakaṇṇika* are not as yet satisfactorily identified.

The episode forms the subject of illustration in Buddhist sculpture, notably in one of the Bharhut reliefs.

2. BIRTH OF PRINCE SIDDHATTHA [Nidānakathā].—This piece from the Nidānakathā contains a legendary description of the birth of prince Siddhattha, with elements of fact and imagination welded together. Those of fact



are as follows: the conception took place under the Uttarāsālha asterism, which in those days marked the beginning of the new official year, attended with popular festivities formally proclaimed by the king (cf. *Asāḷhi-nak-khattam ghutṭham ahosi*); the rituals performed in connection with the conception were all Brahmanical; the labour-pain (*kammaja-vātā*) began when queen Māyā in a palanquin had just arrived at the garden of Lumbinī on the bank of the river Rohinī, which divided Kapilavatthu from the neighbouring Sakyan territory called Devadaha. It appears that even royal ladies preferred paternal homestead for confinement. Seven days after a painful delivery, queen Māyā died. The elements of imagination are as follows: the conception took place by dream-suggestion and in character it was a divine descent from heaven, poetically conceived as a picture of an elephant-shaped white cloud descending upon the earth; the babe was saved as though by a miracle, all the gods and angels acting as his protectors; immediately after his birth, the babe walked seven steps and proclaimed his own greatness; the conception was immaculate and the way of the babe was super-human. All these formed a favourite subject for artistic representation and poetical description.

The garden of Lumbinī was visited by king Aśoka (3rd century B. C.), who honoured it as the most sacred spot because of Buddha's birth here and marked it out with a stone pillar set up as a permanent memorial. The name of Yasodharā destined to be the wife of Siddhattha does not occur here. She is referred to, by the name of her son, as *Rāhula-mātā*; the technonymy suggests that it was a dignified way of denoting the mother. Cf. *Tivala-mātu* ('of Tivala's mother'), an appellation of Aśoka's second queen, 'Kāluvākī'. [See Aśoka's Edict on his queen's donations.]

3. PREDICTION OF KĀLADEVALA [Nidānakathā].—The piece has an air of romance about it. The sage Kāladevala, otherwise known as Asita, was the family guru of Suddhodana. While jubilations were going on over the Nativity, the sage got an indication from the gods themselves about the prospective enlightenment of the prince and he hurried to the palace of Suddhodana to see the divine babe. The romance lies in the grand old man, before whose eyes the world grew dark, welcoming and bowing down to the child, before whose eyes the world opened bright. Asita is elsewhere mentioned as the maternal uncle of Nālaka and the teacher of five Brahmin youths (*Pañcavaggiyā*) who at his instance followed in the footsteps of Siddhattha when the latter became ascetic. An earlier but highly poetical account of the episode is to be found in the introductory verses of the *Nālaka-Sutta* [Suttanipāta]. This episode, too, became a favourite theme for artistic representation.



4. THE FOUR OMENS [Nidānakathā].—This piece from the Nidānakathā takes up the thread of Siddhattha's story from his sixteenth year and leads up to the twenty-ninth, a period of thirteen or fourteen years during which Suddhodana took all precautions against his son's chancing upon any of the four sights which according to astrologers' prediction might impel him to renounce the world. These sights are technically called *cattāri pubbanimittāni*, 'the four omens'. *Nimitta* means a sign serving as a cause of reflection, a thought-inducing symbol. The first three of the *pubbanimittas* related to the sign of decay-and-decrepitude, of disease and of death, while the fourth consisted in the sign of renunciation. Thus, the first three were suggestive of the problem of misery and the fourth was indicative of the means of escape therefrom. Hence the interest of the legend, which seeks to represent incidents in the life of Siddhattha as preparing the way for the doctrines which he as Buddha later promulgated.

According to the Dīghabhāṇakas, Siddhattha encountered all the four sights on one and the same day. The Dīghabhāṇakas (p. 8 l. 36) were a school of canon-reciters who based their opinion on the authority of the Dīgha-Nikāya.

5. MAHĀBHINIKKHAMĀṆA [Nidānakathā].—Here is the sequel, presenting a description of the return of prince Siddhattha from the pleasure-garden. The drive to the garden was a pompous royal procession. There is reference here to professional bards and chanters (*sūta-māgadha-bandakā*) whose business it was to proclaim the glory of kings and princes on occasions of processional march. Siddhattha was in an agitated and pensive mood which made him view even the birth of a son as a hindrance (*rāhulo jāto, bandhanam jātam*). This mood was equally responsible for his utter indifference to the charming musical performance given by a party of dancing girls in the palace. The chamber in which the performers fell asleep in indecent disorder appeared to him as a veritable charnel ground littered with rotting corpses.

6. PABBAJĀ [Nidānakathā].—Chronologically, the account of *Pabbajjā* ('formal initiation into asecticism') comes after that of *Mahābhikkhamāṇa* ('Great Renunciation'). Prince Siddhattha did not receive initiation at the hands of any *guru*. It was a very simple form devised by himself. He cut off his hair-locks with his own hands by means of a dagger and equipped himself with the eight requisites of a recluse (*aṭṭhasamaṇa-parikkhārā*) offered by the great angel Ghaṭikāra. This initiation took place on the further bank of the river Anomā, which was situated at a distance



of 30 yojanas (about 250 miles) from Kapilavatthu. The spot could be reached by a night's horse-ride, crossing the boundaries of three separate kingdoms (*tīṇi rājāni atikkamma*), which are probably the kingdoms of Kapilavatthu and those of the Mā'as of Kusinārā and Pāvā. There was a mango-grove called Anupiya near by. [See next piece.] The Anomā and Anūpiya are said to have been equidistant from Kapilavatthu and Rājagaha.—*Arahaddhaja* means the symbol or external mark of an Arhat ('holy man'). The text uses it as a synonym of *uttamapabbajjāvesa* ('excellent ascetic garb').

7. ARRIVAL AT RĀJAGAHA [Nidānakathā].—Bimbi-āra was the then reigning king of Magadha with his capital at Rājagaha. The city of Rājagaha was surrounded by five sacred hills, Paṇḍava, Vebhāra, Vepulla, Gijjhakūṭa and Isigili. [See *Isigili-Sutta*, Majjhima N. III, 68.]

*Ālāra Kālāma* and *Uddaka Rāmaputta* (p. 13, l. 12) were the two teachers from whom Siddhattha learnt the psychic process of attaining to the eight states of trance (*aṭṭhasamāpattiyo*). *Ālāra* was the personal name of the first teacher and *Kālāma* was his clan name. Similarly, the second teacher was known by the personal name of *Uddaka* and by the clan-name of *Rāmaputta*. Probably both of them were Kṣatriya teachers.

*Uruvelā* now famous as Mahābodhi or Bodh-Gayā, is the sandy tract on the banks of the river Nerañjarā.

8. SIX YEARS OF ASCETICISM [Nidānakathā].—The piece contains a vivid account of six years of austerity (*dukkara-kārikā*) practised by Siddhattha at Uruvelā. He had taken recourse to this rigorous practice because it was then believed to be the tried mode of attaining to Bodhi (*bodhāya maggo*), and abandoned it when he found it useless.

9. SUJĀTĀ'S OFFERING [Nidānakathā].—The charming episode of Sujātā's offering of rice-milk sweetened with honey (*madhu pāyāsa*) is important as suggesting a turning-point in the ascetic career of Siddhattha. The rice-milk offered by Sujātā was the only food on which Buddha subsisted for forty-nine days after the attainment of Bodhi (p. 16, ll. 9-10).

*Senāni-nigama* or *senāni-gāma* was a hamlet in Uruvelā. It is quite possible that it was formerly a cantonment, as its name implies. At the entrance of this ancient hamlet there was a banyan tree which was believed to be the abode of a benevolent spirit, the presiding deity of the hamlet.

This piece is noteworthy as containing a reference to tree-worship.



10. SIDDHATTHA VANQUISHES MĀRA [Nidānakathā].—Here is a prosaic elaboration of the poetical description of Siddhattha's encounter with Māra in the *Padhāna-Sutta* (pp. 76-77).—The Bodhisatta sat cross-legged at the foot of the Bo-tree assuming an unshakeable posture (*aparājitapallaṅka*) with this determination: "Let my skin, nerves and bones wither away, let flesh and blood dry up, I will not leave this seat until I attain to supreme enlightenment." The internal struggle of Siddhattha against the distracting forces in his nature is described in terms of a contest between two warriors. The battle, of course, ended in the triumph of Siddhattha (see p. 19—*Jayo hi Buddhassa sirīmato ayaṃ*). The mobilisation, the formal challenge, the battle array, the hurling of weapons, and so forth are described in minute details.—*Girimekhala* is the name of the majestic elephant who served as the mount of Māra. The invoking of Mother Earth (*mahāpaṭhavi*, i.e., *Vasundharā*) to bear witness was the traditional way of proving the truth of a statement in the absence of other reliable evidence.

11. SIDDHATTHA BECOMES BUDDHA [Nidānakathā].—The conquest of Māra was immediately followed by Siddhattha's attainment of supreme enlightenment,—a unique achievement which marked the beginning of his career as Buddha. In the first watch of the night he recalled to his memory the concatenation of his former existences by way of reviewing the whole of the past history of the earth and heaven (*paṭhame yāme pubbenivāsāñāṇaṃ*). In the second or middle watch, he clarified his divine vision (*majjhima-yāme dībbacakkhuṃ visodhetvā*), while during the last watch he induced a knowledge of the logical form of the law of happening (*pacchima-yāme paṭiccasamuppāde ñāṇaṃ otāresi*). At the end of his penetration he broke forth into omniscience with a solemn utterance (*udāna*), expressing how he had wandered forth through many cycles of birth in search of *Taṇhā* (the builder of the tabernacle, *gahakāraka*) and the secret of weeding out the very root-instinct of house building, and how at last he had found them out.

12. FORMULATION OF PAṬICCASAMUPPĀDA [Udāna].—This piece from the *Udāna* presents an account of Siddhattha's attainment of Buddhahood, which differs in some important respects from the preceding account in the *Jātaka-Nidānakathā*. According to the former, the Master, towards the close of the week after his first enlightenment at the foot of the Bo-tree, revolved within his mind three successive forms of *Paṭiccasamuppāda* ('the law of happening by way of a cause').—the *Anuloma* ('hair-wise,' 'usual') form in the first watch of the night, the *Paṭiloma* ('contrary-wise') form in



the second watch, and the *Anuloma-Paṭiloma* ('co-ordinated') form in the third. It will be seen that the first form implies the second and that the third is the logical fulfilment of the first two. The basic *niyama* of *Paṭiccasamuppāda* is laid down thus:—

*Imasmim sati, idaṃ hoti ; imass ' uppādā idaṃ uppajjati. Imasmim asati, idaṃ na hoti ; imassa nirodhā idaṃ nirujjhati.*

" This having been, that comes to be ; from the rise of this, that arises. This having not been, that does not come to be ; from the cessation of this, that ceases to be."

This *niyama* may be interpreted either as a law of sequence (*Tabbhāva-tabbhāvī*) or as a law of causation (*Sahetudhamma*). Each happening or phenomenon, passively observed, appears as a process of limited duration, noted as a distinct fact of experience. To make each sequence intelligible to human understanding it requires a causal determination as an explanation. The facts of experience, as observed, are to be noted down in this way: milk as milk, curd as curd, butter as butter, *avijjā* as *avijjā*, *saṅkhārā* as *saṅkhārā*, *viññāṇa*, as *viññāṇa*, and so on. Such is the Buddhist idea of cause, causality or causation, *hetu*, *nidāna*, *samudaya*, *paccaya*.

The formula *avijjā-paccayā saṅkhārā, saṅkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpaṃ*, etc., is generally rendered:

" Because of Ignorance, Confections ; because of Confections, Rebirth-Consciousness ; because of Rebirth-Consciousness, Name-and-Form, etc."

This formula is introduced by way of a typical illustration of the main *niyama*. The twelve *Nidānas*—*Avijjā*, *Saṅkhārā*, *Viññāṇa* and the rest are each regarded as a distinct causal term, and all are set forth as links in a chain of dependent origination. But, in regard to the setting, it has to be borne in mind that *Avijjā* is rather 'the unknown or unknowable' than 'ignorance', that *Saṅkhārā* is rather 'the crude stage of the process of formation' than 'confection or predisposition', that *Viññāṇa* is rather 'the first cognisable state of individual form' than 'Rebirth-Consciousness', that *Nāmarūpa* is rather 'the completed individuality of form' than 'Name-and-Form' and so forth. According to Buddhaghosa, the Buddhist doctrine of *Paṭiccasamuppāda* presents a scheme of thought which is needed for the comprehension of all processes of formation, whether cosmical, physical or mental.

13. THE FIRST SERMON [*Nidānakathā*].—Here is an account of the circumstances which led to the promulgation of the First Sermon or *Paṭhama dhammadesanā*, and not the sermon itself, as the title of the piece would suggest. The sermon is to be found in the Pali discourse known as the *Dhammacakkapavattana-Sutta*. There are two versions of that *Sutta*



—one in the Samyutta Nikāya (V. 420) and the other in the Vinaya Mahāvagga (I. 10). There are other versions as well in some of the Buddhist Sanskrit works, which show a substantial agreement with the Pali versions both in form and in contents. The Sutta begins by contrasting two forms of extremism (*dve antā*): (1) worldly extremism—*Kāmesu kāmāsukhalli-kānuyogo*, and (2) ascetic extremism—*Attakilamathānuyogo*, each of which is characterised as undignified unbecoming, inferior, vulgar and befitting only the common folk. The discourse recommends the *Majjhima-paṭipadā* ('Middle Path') as a dignified way of life by which the extreme modes may be avoided.—Note that the earlier term, employed by Buddha, was *Majjha*, and not *Majjhima*, and this reminds one of the term *majha* met with in Asoka's Separate Rock Edicts (cf. *majham paṭipādayama*). The word *majjha* or *majjhima* suggests a comprehensive mode of conduct in which the current of progressive life moves on carrying everything along with it. *Majjhimā Paṭipadā* is treated as just another name for *Ariya Aṭṭhaṅgika Magga*, the 'Noble Eight-linked Way', which begins with *sammādiṭṭhi* and ends with *sammā samādhi*. The Magga, again, is connected with a scheme of thought that exemplifies the complete form of truth when stated in its four aspects (*cattāri ariyasaccāni*), *magga* being the fourth. [See *Matriculation Pali Selections*, Note on "Magga" p. 106].

*Dvevācikā upāsakā* (p. 23 ll. 12-13) are those Buddhist lay worshippers who like Tapassu and Bhalluka could make Buddha and Dhamma only their two Refuges, the Saṅgha having not been formed when they were waiting on Buddha at Uruvelā.

The legend indicates that there was one high-road connecting Ukkala (Orissa) with Gayā and another connecting Gayā with Benares. The distance between Gayā and Isipatana (Sarnath) is said to have been 18 *yojanas* (about 150 miles).

The *Anattalakkhaṇa-Suttanta*, miscalled *Anantalakkhaṇa-S.*, is a discourse of Buddha which is contained in the Vinaya Mahāvagga [I. 6, 38-41]. It "shows the perishable nature of the five khandhas, and that the khandhas are not the self".

14. THE FIRST CONVERTS [*Nidānakathā*].—The piece enumerates the person converted to Buddha's faith immediately after the formation of the nucleus of the Saṅgha at Isipatana (Sarnath). The list includes the following names:

Yasa kulaputta and his fifty-four comrades;

Thirty princes forming the 'gentle group' (*Bhaddavagga*);

Three Jāṭila leaders of the Gayā region with their innumerable followers;

King Bimbisāra of Magadha as a lay supporter (*upāsaka*); and

Sāriputta and Moggallāna.





*Kappāsiya-vanasaṇḍa* was a locality on the road between Benares and Gayā. For a detailed account of the Jaṭilas of Gayā, Nadi and Uruvelā, see *Vinaya Mahāvagga* and Barua's *Gayā and Buddha-Gayā*, Bk. I (*Gayā in Buddhist Literature*). *Ādittapariyāya-desanā* is that exposition of *dhamma* which is famous as the 'Fire-Sermon'. [See *Vinaya*, I. 34.] *Gayāsīsa* is the same hill of Gayā proper as is otherwise called *Gayaśira* or *Gayāśira*. The Pali commentators derive the name *Gayasīsa* from *gaja-sīsa* (the head of an elephant) and suggest that the hill resembled it. *Sāriputta* was otherwise known by the name of *Upatissa* (a lad of the village of *Upatissa*) and *Moggallāna* by the name of *Kolita* (a lad of the village of *Kolita*.) Both of them were 'wandering' ascetics before their conversion to Buddhism. According to the Pali records, they were formerly the disciples of *Saṅjaya* the *paribhājaka*, while the *Mahāvastu* represents them as the disciples of *Saṅjaya Belatṭhiputta*. They became afterwards the two Chief Disciples of Buddha. *Ehikkhu pabbajjā*—Buddha's call 'Come ye, O Bhikkhu' was, in the early part of his career, sufficient to ordain a monk, and no other formality had to be gone through. This was also the method by which Jesus Christ converted his first disciples.

15. VISIT TO KAPILAVATTHU [*Nidānakathā*].—This piece contains an interesting account of Buddha's first visit to Kapilavatthu. Rājagaha and Kapilavatthu were connected by a highroad and the distance between the two places was sixty *yojanas* (about 500 miles). It took Buddha two months to reach Kapilavatthu from Rājagaha by a slow journey of a *yojana* (about 8½ miles) per day. *Aṭṭha Narasīhagāthā*—these were eight poetical stanzas describing the thirty-two major bodily marks of Buddha, who was extolled as a *mahāpurisa* or *narasiha*. They constitute a fine example of Pali lyrical poetry that developed as early as the 3rd or 4th century A.D., if not still earlier.

16. CONVERSION OF RĀHULA [*Nidānakathā*].—The episode of the conversion of Rāhula, with which the account of Buddha's first visit to Kapilavatthu is closed, has a pathetic ring about it. Rāhula asked his father for patrimony and received *pabbajjā*, which took him far away from the bosom of his doting grandfather *Suddhodana*.

17. DEDICATION OF JETAVANA [*Nidānakathā*].—Here is a classical account of the dedication of Jetavana, converted into a monastic abode by the great banker *Anāthapiṇḍika*. All the stages of the dedication from the first purchase of the site (from prince *Jeta* of *Kosala*) to the formal gift of the *vihāra*—have been touched upon. The account is fully represented in *Bharhut* sculpture.



18. **BUDDHA AND SĪGĀLA** [Dīgha-Nikāya].—The piece is from the famous discourse called *Sīgālovāda-Sutta* which sets forth the whole duty of a good householder. This is the Sutta which came to be regarded and used by the Buddhists of later ages as *Gīhi-vinaya* or the 'Institute of the householders'. The basis of the discourse is the customary Hindu mode of saluting the six cardinal points. The Sutta is interesting as exemplifying how Buddha tried to read an ethical meaning into a mechanical form of Brahmanical rituals. If the duties enjoined be made legally binding, the form of the discourse is at once changed to that of a Law of Persons. The imagery is clear.

19. **BUDDHA AND BĀHIYA** [Udāna].—Here is a classical Pali canonical dialogue in which the 'wandering' ascetic Bāhiya figures as the interlocutor. He was a *dāruciriya* or *dāruciradhara* 'wearer of wooden garment',—a *Kāṭhiyā Bābā*, as one might call him. He used to live at the port of Suppāraka (modern Sopārā in the Thana district, Bombay). The dialogue is important as containing a remarkable description of the destiny (*gati*) of a person who has attained to Arhatship. The state which awaits him after demise is that of *parinibbāna*. The state of *parinibbāna* is characterized in terms reminding the reader of the following *śloka*s in the Muṇḍaka Upanishad:

Na tatra sūryo bhāti, na candra-tāra-kāḥ;  
nemā vidyuto bhānti, kuto ayam agniḥ!

Tam eva bhāntam anubhāti sarvaṃ  
ta-ya bhāsā sarvaṃ idaṃ vibhāti.

20. **BUDDHA AND THE TEVIJJAS** [Dīgha-Nikāya].—The dialogue is but an abridged form of the *Tevijja-Sutta* and its main interest centres round three groups of Brahmanical teachers representing a chronological order. In the first group we have mention of 10 former sages (*pubbakā isayo*), Aṭṭhaka, Vāmaka and the rest, who were the original composers and chanters of the Vedas. In the second group one has to take note of the five main schools of Brahmanical thinkers, the Addhariya (=Aitareya), the Tittiriya (=Taittiriya), the Chandoka (Chāndogya), the Chandāvā (?=Śatapatha), and the Bhavyārījja (=Bāhyra). And in the third group are to be noticed some distinguished Mahāsāla Brahmins. According to Buddhaghosa, they were called *mahāsāla* because they were men of vast wealth (*mahāsāra*). But it is evident from the Upanishads that Pali *Mahāsāla* is the same designation as Sk. *Mahāśāla*. The Mahāgovinda-Suttanta (Dīgha-Nikāya, II) speaks



of the Mahāsālās as heads of the Snātaka institutions which were richly endowed by kings. That is to say, the Mahāsālās were great Vedic institutions which were maintained on royal endowments called *rājadeyyas* and *Brahmadeyyas*.—The dialogue contains no argument against the existence of Brahmā (God). Buddha's case against the Tevijjas was that they talked about the state of Brahmā but did neither realise that state nor know the right method of realising it. The method advocated by Buddha consisted in the fulfilment of all moral conditions and the *jhāna* practices.

21. DEVADATTA PLOTS AGAINST BUDDHA [Khaṇḍahāla-Jātaka: Paccuppannavatthu].—The Pali canonical basis of the Jātaka account of Devadatta's plots against Buddha is the *Saṅghabhedaka* section of the Vinaya Mahāvagga. Devadatta with the assistance of Kokālika was able not only to form a strong party within the Buddhist Order but also to found a distinct sect of Buddhists who paid their homage to three former Buddhas but not to Buddha Sākyamuni. [See Beal, *Buddhist Records of the Western World*, Vol. I, p. xlvii.] In order to fortify the position of the Saṅgha against attacks from the Jainas and the Ājivikas of the time, he wanted to have the following rules introduced and enforced:

1. That a bhikkhu shall live all his life in the forest;
2. That he shall depend for his subsistence solely on the doles collected out-doors;
3. That he shall wear *pamsukula* garments;
4. That he shall always live under a tree and not under a roof; and
5. That he shall never eat fish or meat.

His proposal could not be accepted because the above rules accentuated ascetic excess in self-mortification, which was repudiated by Buddha. Subsequently, he wanted to be appointed successor to Buddha in the headship of the Saṅgha, which, too, could not be granted as it was not within the rights of Buddha. All these had so much annoyed him that he plotted with Ajātasattu, the king of Magadha, and others against Buddha. The piece contains just one of the many nefarious actions of Devadatta aiming at the life of the Great Master.

22. SCHISM AT KOSAMBI [Kosambi-Jātaka: Paccuppannavatthu].—This account of schism is similar to that in the Kosambaka-Sutta of the Majjhima-Nikāya. The interest of the account lies in the circumstances in which a quarrel arose between two groups of bhikkhus and developed into a division, threatening the unity of the Saṅgha as a whole.



and that in the very life-time of the Master, who failed to compose their differences. There is a touch of pathos in the episode of Buddha's retirement to the lonely woodland called Pārileyyaka-vanasaṇḍa, which was used as a retreat for the rainy season. The bhikkhus, however, were brought to their senses and they made up their differences and were pardoned by the Master.

23. **AJĀTASATTU'S VISIT TO BUDDHA** (Dīgha-Nikāya).—This is an extract from the *Sāmaññaphala-Sutta* and it gives a vivid description of Ajātasattu's interview with Buddha. The scene of conversation is laid in the mango-grove of the royal physician Jīvaka. The king started for the place at night mounted on a state-elephant and protected by 500 amazonian guards. Jīvaka himself guided the course of the royal procession. The incident must have taken place shortly after the usurpation of the throne of Magadha by Ajātasattu. The subject is illustrated in Bharhut sculpture.

24. **BUDDHA ON THE WELFARE OF THE VAJJIS** [Dīgha-Nikāya].—The piece, which is an extract from the *Mahāparinibbāna Suttanta* (Ch. I), is historically important as referring to Ajātasattu's projected invasion of the Vajjian territory. Buddhaghosa has described in detail the cause of misunderstanding between Ajātasattu and the Vajjis of Vesālī, a powerful confederacy of eight clans. The seven essential conditions of national welfare which Buddha laid down for the Vajjis are also remarkable as hinting at the nature of ancient Indian Polity. The first two conditions emphasise the importance of unity and concerted action. The third condition suggests a warning against rashly introducing new things and upsetting that which is long established as a custom. The fourth, urging the necessity of respecting the elders, is in essence the same as the third. The fifth is laid down with a view to safeguarding the honour and dignity of woman. The sixth urges the need of maintaining and revering the religious shrines and national institutions with which popular sentiment is bound up. The seventh aims at facilitating cultural intercourse with the world outside.

25. **DHAMMANVAYA** [Dīgha-Nikāya].—The term, as employed in the *Mahāparinibbāna Suttanta*, is rendered 'the Lineage of Faith'. Sāriputta's explanation goes to show that whatever path to truth, knowledge, purity or emancipation be followed by a person, it is sure to pass through the *Bodhipakkhika-dhammas* propounded by Buddha and that herein lies the comprehensiveness and excellence of the Buddhist system. That



is to say, if one masters this system, one can without difficulty understand and test all progressive courses of human life, either already followed or to be followed in future.

26. THE LAST REPAST [Dīgha-Nikāya].—The historical anecdote of Buddhist's Last Repast (*Pacchima Piṇḍapāta*) is to be found in the *Mahāparinibbāna-Suttanta* and the *Udāna*—*Cunda* is mentioned as a *kammāraputta*, i. e., 'goldsmith' (*suvaṇṇakāraputta*). The word *sūkara-maddava* is explained in the commentaries thus:

*Sūkara-maddavan ti sūkarassa mudusiniddham pavattamaṃsan ti Mahā-aṭṭhakathāyaṃ vuttaṃ. Keci pana sūkaramaddavan ti na sūkara-maṃsaṃ, sūkarehi maddita-vaṃsasiro ti vadanti. Aññe sūkarehi moḍitappadesa jātamaṃ ahicchattakan (fungus) ti. Aparā pana sūkara-maddava-nāmakamaṃ ekaṃ rasāyatanaṃ ti bhaṇiṃsu.*

27. MAHAPARINIBBĀNA [Dīgha-Nikāya].—The account of Buddha's Great Decease, as contained in this piece, is historical and realistic in spite of the supernatural element which adds to its poetry and solemnity. The scene of his demise is laid between two *Sal* trees in a *Sal* grove adjoining *Kusinārā*. Buddha lay down on the death-bed assuming a lion-posture (*sīhasēyyamaṃ*). No doctor was sent for, nor was any prayer made. Fully conscious, Buddha said all that he had to say to the bhikkhus. After this he became silent and was lost in meditation, rising from the first to the final stage of *samādhi* called *saññā-vedayita-nirodha*; and then from that he slowly descended to the first stage, from which again he rose up to the fourth and calmly passed away without any pang of death. *Saññā-vedayita-nirodha* is that stage of *samādhi*, reaching which the person is to be taken as almost dead but for the warmth that may still be felt in the body. Buddha's *parinibbāna* became a matter of deep reflection to his followers, for it furnished one more proof of man's inability to overcome death, dreaded by the whole of creation. The physical, moral or intellectual perfection reached by so great a master as Buddha (*etādiso Satthā*) could not stay the hand of Death, although he had completely triumphed over the dread of death.

28. DHĀTU-VIBHĀGA [Dīgha-Nikāya]. The account of distribution of Buddha's Relics forms a sequel to that of Buddha's Decease. The relics were the bones and ashes collected from the funeral pyre on which his body was cremated. Among the powerful claimants for the relics, were king *Ajātasattu* of *Magadha* and seven warrior clans or nations,—the *Sākya*s of *Kapilavatthu*, the *Malla*s of *Kusinārā*, the *Licchavis* of *Vesālī*, and others. [For an account of them, see B. C. Law, *Some Kshatriya Tribes in*



*Ancient India.*] It is noteworthy that the kings of Kosala, Vatsa and Ujjeni do not figure among the rival claimants.

29. **FOUR PLACES OF PILGRIMAGE** [Dīgha-Nikāya].—This extract enumerating the four places sacred to the Buddhists is from the *Mahāpari-nibbāna-Suttanta*. Here Buddha recommends the spot of his Nativity, that of his Enlightenment, that of the preaching of the First Sermon, and that of the Great Decease as the four places worth visiting by a man of faith, for inspiration (*saṃvejaniyāni t̥hānāni*). Lumbinī, Uruvelā (Bodh-Gayā), Isipatana (Sarnath), and Kusinārā are the four places which he evidently kept in view. Aśoka was the first Buddhist king who is known to have visited those places, carrying out Buddha's instructions in practice.

30. **BUDDHO PŪJAM SĀDIYATI ?** [Milinda-pañha].—This important question is pressed in the form of a dilemma (*ubhatokoṭṭiko pañho*). The enquiry was very pertinent and it followed, as a logical sequence, from the description of the state of Buddha after his demise. If this state implies the total exhaustion of creative will operating through a particular individuality, it is impossible for him to receive any offering made in his honour; if it is possible for him to do so, one cannot say that he attained to that state. Nāgasena's reply and explanation go to establish the truth that the worship of Buddha is not fruitless despite the fact that he is no longer in a position to receive it. [For information about Milinda and Nāgasena see *The Questions of King Milinda*, Part I, S.B.E., Vol. XXXV, Introduction.]

31. **NIBBĀNA** [Milinda-pañha].—Here is a popular exposition of the Buddhist idea of Nibbāna. Nibbāna is a real state of consciousness which may be actually realised or experienced (*esā nibbānadhātu yaṃ so sammā-paṭipanno sacchikarotī*). It is not something which is induced or fancy-born but which is real in the sense that it may be actually experienced. This supreme state is to be viewed from the point of view of *anīti* (absence of contingency), *nirupaddava* (absence of disturbance), *abhaya* (absence of fear), *khamā* (security), *santa* (tranquillity), *sukha* (bliss), *sāta* (ease), *pañita* (excellence), *suci* (purity), and *sītala* (calm).

32. **DHAMMANAGARA** [Milinda-pañha].—*Dhammanagara* is the 'ideal city' of Buddhism. Among its leading citizens are Suttantikā (those well-versed in the Suttantas), Venayikā (those well-versed in the Vinaya), Ābhidhammikā (those well-versed in the Abhidhamma), Dhammakathikā (Preachers of the Law), Jātaka-bhāṇakā (Reciters of the Jātakas), Dīgha-bhāṇakā (Reciters of the Dīgha-Nikāya), and so forth. [For the meaning of *bhāṇakā*, see Barua and Sinha, *Barhut Inscriptions*.]



33. JACCANDHĀNAM HATTHI-DASSANAM [Udāna].—The simile of persons born blind imperfectly describing an elephant according as each has felt its particular limb has become classical now-a-days from its employment by Rāmakṛṣṇa Paramahansa as a means of illustrating the different conventional ways of representing one and the same reality. The piece from the Udāna goes to show that the use of the simile is as old as the time of Buddha, if not older still. This simile was employed by Buddha with a view to illustrating how each *micchādiṭṭhika* took a partial view (*ekaṅgadassī*) of truth or reality. Note that the defective views—*sassato loko*, *asassato loko* and so on—are mentioned as the views of the non-Buddhists (*nānādiṭṭhiyā*, *nānādiṭṭhi-nissaya-nissitā samaṇabrāhmaṇā*, p. 61, ll. 25-27; *aññādiṭṭhiyā paribbājaka*, p. 62, l. 22), and they have been quoted as such in the Brahmajāla-Sutta too. See also Aṅguttara II, p. 41, para 1, where the self-same views are mentioned as *puṭhusamaṇabrāhmaṇānaṃ puṭhupaccekasaccāni*, all of which had been eschewed by the Bhikkhu.

34. IMPORTANCE OF SĪLA [Milinda-pañha].—The term *sīla* means 'regulation of conduct according to a well-defined code of morality'. The moral discipline enforced in the Buddhist system of *Sīla* is not to be treated as an end in itself but only as a means to an end. It is to serve as the moral foundation (*paṭiṭṭhā*), the basis or the stepping-stone of religious life which is within.

35. NOTION OF PUGGALA [Milinda-pañha].—*Sattā*, *Jiva* and *Puggala* are the three terms used in Buddhism to denote *attā* or self. *Puggala* occurs not infrequently as part of such a compound word as *purisa-puggala*, meaning a 'living individual'. Each living individual is signified by a name, such as Nāgasena, Sūrasena or Virasena, conventionally fixed by parents or others interested. There is nothing more in these personal names than an artificial device for denoting or referring to an individual. These are useful only as designations for referring to particular individuals. When one tries to ascertain how an individual is actually presented to one's cognition, one finds that only an aspect is cognised. To complete the description of an individual one needs a number of terms, some relating to bodily aspect and some to mental. The terms thus conceived remain as means of description, while the actual individual sought to be described is never involved in the description. The logical consequence is that no single term is co-extensive with the whole of the individual nor are all the terms put together sufficient to restore the individual referred to by them. The proper understanding of the truth is that the individual who is the object



of reference is somehow an organic whole in which all cognisable or conceivable parts and functions are possibilities. The so-called parts must somehow be harmoniously combined and unified and must be capable of functioning together as a unit, whereby the whole or the individual can be comprehended.

36. KO PAṬISANDAHATI ? [Milinda-pañha].—The literal English rendering of the question in Pali is—‘Who fits in’, i.e., ‘Who is linked ?’ This is the same as saying—‘The linking of what ?’ Individual life is comprehended by knowledge as a continuous course (*santati*, ‘pro-cession’) in which are linked the notions of individual forms (*nāma-rūpa*), one disappearing, another appearing, one subsiding, another arising—uninterruptedly (*apubbam acarimam*). When the observer passively watches the course of phenomena, he notices that each form or formation occurs as a limited ‘pro-cession’ during which another form does not occur and that another form comes to be visualised only after the one under the gaze has vanished. The forms successively observed are thus gathered up and interlinked and broadly comprehended in the notion of a distinct causal continuity. This notion determines the moral responsibility for an action.

37. SO EVA SO UDĀHU AÑÑO ? [Milinda-pañha].—If individual life has meaning only in and through the ‘pro-cession’ of forms, it is pertinent to enquire: Are the forms in any particular series identical or distinct ? The reply suggested is: Neither identical nor distinct (*na ca so, na ca añño*). The forms, as they are seen contiguously, one after the other, occur as possibilities, the consequent form being explained by the antecedent form, and the whole series by the law of sequence, e.g.,—after milk, curd; after curd, butter; after butter, ghee. Curd is a possibility of milk, in the same way that butter is that of curd and ghee that of butter; milk, curd, butter and ghee are different, yet all the various conditions depend upon that of the first, viz., milk. There is continuity, but the identity is neither constant nor continuous.

38. VEDAGŪ UPALABBHATI ? [Milinda-pañha].—Here the point of enquiry is—Is the belief in an ego tenable as a psychological explanation for sense-cognition? The ego is the internal self or the percipient that can, using an organ of sense as an instrument, see a form, hear a sound, taste a flavour, and do the like. This notion, according to Nāgasena’s criticism, is animistic and fantastic. Each organ of sense determines the local sphere of a particular sense-operation. Every sense-cognition is possible only in a physio-psychological situation, namely, the action and



reaction between a sense and an object within its range. The object being within the range of an organ of sense is a condition of cognition with reference to that particular sense. The sensing of sweetness or bitterness of a thing is not possible as soon as the thing swallowed passes beyond the range of tongue. This goes to prove that each organ of sense has a limited function. Such is the rationalistic explanation of sense-cognition.

## POETRY

1. REJOICINGS AT SIDDHATTHA'S BIRTH [Suttanipāṭa].—These highly poetical stanzas are from the Prologue (*Vatthugāthā*) of the *Nālaka-Sutta*. The Sutta without the Prologue appears to have been known in Aśoka's time as *Moneyya-Sutta* (= *Moneyasute*, Bhabru Edict). The importance of the stanzas lies in the anticipation of the Kāvya poetry developed in the *Buddhacarita* of Aśvaghaṣa and the *Kumārasambhava* of Kālidāsa. Read *Nālaka-Sutta*, Prologue:

Daddallamānaṃ siriyā anomavaṇṇaṃ (Stanza 8)

\* \* \* \*

disvā kumāraṃ sikhim iva pajjalantaṃ (Stanza 9)

side by side with *Buddhacarita*, III. 23:

Dr̥ṣṭvā ca taṃ rājasutaṃ striyas tā  
jāj̥jvalyamānaṃ vapuṣā śriyā ca.

2. PABBAJJĀ-SUTTA [Suttanipāṭa].—This stands out as a good specimen of narrative poetry developed in the Pali Canon. Elegance of style, vividness of description, naturalness of expression and high moral tone of sentiment expressed, are its characteristic features.

In Buddha's time Kapilavatthu was included in the area of Kośalan civilisation. This may explain why Siddhattha describes himself in the poem as *Kosalesu nīketino* or why in the *Dhammacetiya-Sutta* [Majjhima-Nikāya] Buddha is called Kosalako, 'a Kosalese'.



3. **PADHĀNA-SUTTA** [Suttanipāṭa].—This is the well-known Buddhist poem which describes Siddhattha's struggle with Māra. The incident is narrated by way of a happy reminiscence. The personification of Māra is clearly suggested in the description of his coming to give battle with his army and on his mount (*vāhana*). Nevertheless, the foe is rather internal than external. His fighting units are lustful desires, disgust, hunger and thirst, and the rest. They are nothing but immoral states or tendencies.

The simile of the crow and the lumpy stone is interesting as the historical basis of the modern popular story of the Crow and the Bel. Māra turned away in disgust from Gotama, even as the crow flew back, having sought in vain for sweetness in the lumpy stone.

4. **BĀVARI'S MISSION TO BUDDHA** [Suttanipāṭa].—The stanzas are from the Prologue to the *Pārāyana* group of 16 poems. These introductory stanzas appear to have been added later to the *Pārāyana* Book. This supposition is warranted by the fact that the stanzas are left unexplained in the commentary, *Culla-Niddesa*. The interest of the stanzas lies in the description of a high-road from *Paṭiṭṭhāna*, at the source of the *Godāvarī*, to *Rājagaha*, the earlier capital of Magadha (*Magadhapura*). The halting places are mentioned by name. This high-road was certainly in existence in Buddha's time. The *Pāsāṇaka Cetiya* (v. 21) was situated almost on the boundary between *Magadhakhetta* and *Gayākhetta*. This was an age-old holy site (*devatṭhāna*), on which the Buddhists built their shrines in after ages. The hill may, perhaps, be identified with what is now called 'Kauādol' (*Kākadola* or mountain with a rocking stone on the top).

5. **DHANIYA-SUTTA** [Suttanipāṭa].—This is a homely dialogue in verse in which the happiness of a householder living in bondage is compared and contrasted with the bliss of an emancipated life. *Dhaniya-gopa* is represented as the exponent of the former and Buddha of the latter. The victory or defeat was to be decided by the result of *saccakiriya* implied in the appeal: *atha ce patthayasi pavassa deva*. If the clouds poured down rain in corroboration of the statement of the one and did not do so in the case of the other, the palm was to be given to the former. The gist or moral of the poem is brought out in two stanzas at the end. Note that these two stanzas constitute a separate dialogue in the *Samyutta-Nikāya* (*Sagāthavagga*). Also note that the word *gopa* denotes primarily the owner of cattle and secondarily the householder in general.



6. **BUDDHA ON JĀTI** [Suttanipāṭa].—The *Vāseṭṭha-Sutta* from which the stanzas are taken contains Buddha's classical criticism of the Brāhmaṇic doctrine of caste (*jāti*). The trend of Buddha's argument is quite clear. According to Buddha, *jāti* is primarily a biological term and it means 'species'. The biological test of distinction between two species is that the male of the one and the female of the other are unable to mate for the purpose of procreation. It is in this sense that Buddha maintained—*aññamaññā hi jātiyo*. The social divisions among men cannot be treated as *jāti*s in the above sense. These divisions are occupational and not congenital (*na jaccā brāhmaṇo hoti, na jaccā hoti abrahmaṇo; kammanā brāhmaṇo hoti, kammanā hoti abrahmaṇo*). 'Occupation', a rendering of *kamma*, is to be understood, in its widest possible sense, as occupation of all kinds including traditional culture.

7. **DOWNFALL OF THE BRAHMIN** [Suttanipāṭa].—These stanzas from the *Brāhmaṇadhammika-Sutta* set forth Buddha's powerful protest against the cow-sacrifice of the Brāhmins. The system of sacrifice was introduced by the Brahmins when they had become degraded and it was utilised as a means of obtaining wealth from kings. Buddha had a very high regard for the seers of old (*isayo pubbakā*), who were not cow-killers and who had built up a noble tradition in their religious life. Note that *jātivāda* is here extolled as the noble tradition of the Ṛṣis and Kṣatriyas of old, and the undoing of that tradition is regretted by Buddha: *jātivādaṃ niraṃkatvā kāmānaṃ vasam āgamuṃ*.

#### 8. SELECTIONS FROM THE THERA-THERĪ-GĀTHĀ:—

*Mahākaccāyana* [Theragāthā].—These stanzas embody the solitary reflections of the Elder, Mahākaccāyana, who was in the forefront of those immediate disciples of Buddha who were capable of explaining in detail the meaning of something formulated in a terse or concise form. He selected Avanti as the centre of his activity, and he was held in high esteem for his great personality and power of exposition. For an account of his life, see Mrs. Rhys Davids' *Psalms of the Brethren*.

In the stanzas, expressing as they do the *aññā* (moral experience) of the Elder, the relative moral worth of wealth and wisdom is discussed and the superiority of *paññā* is emphatically voiced.

*Silava* [Theragāthā].—The stanzas contain praises of *Sila* (*silānisaṃsa*). Such praises are met with also in the *Vatthūpama-Sutta* of the Majjhima-Nikāya and the *Sīlaniddesa* of the Visuddhimagga. An account of the life of *Silava* is to be found in the *Psalms of the Brethren*. The name of the Thera appears to have been derived from the theme of the gāthās, which is *Sila*.



*Tālapuṭa* [Theragāthā].—The authorship of these rhythmical stanzas, composed in a sweet ascetic strain, is ascribed to a Thera of musical fame, Tālapuṭa. The deep pathos and the musical cadence of the stanzas mark them out as the very best specimen of religious poetry in the Pali Canon. Similar gāthās are to be found in the *Mahājanaka-Jātaka*.

*Mahāpajāpatī Gotamī* [Therīgāthā].—The gāthās contain the song of Mahāpajāpatī Gotamī, the maternal aunt and step-mother of Buddha, bearing testimony to the benefit derived by herself and the world at large from his teachings and guidance. For an account of her life, see Mrs. Rhys Davids' *Psalms of the Sisters*.

*Puṇṇikā* [Therīgāthā].—The gāthās of Puṇṇikā are highly important for her strong criticism of the Brahmanical practice of bathing in sacred waters for the purification of self and acquisition of merit. A milder form of Buddhist criticism is to be found in the verses of the *Vatthūpama-Sutta* [Majjhima-Nikāya] and the *Jaṭila-Sutta* [Udāna]. For Puṇṇikā's biography, see *Psalms of the Sisters*.

*Ambapālī* [Therīgāthā].—The gāthās of Ambapālī, the royal courtesan of Vesālī, are as musical as those of Thera Tālapuṭa. These, however, lack the naturalness and the deep religious longing which characterise the composition of Tālapuṭa, and rather stand out as remarkable utterances of a powerful woman of ill-fame after she had been reclaimed, sighing over the decay of her youthful beauty. Her song is pathetic and deeply expressive of her penitence. The similes used are remarkable for their novelty. For her life, see *Psalms of the Sisters*.

9. PAṬHAMA-DHAMMASAMGĪTĪ [Mahāvamsa].—The earliest known account of the First Buddhist Council is to be found in Ch. XI of the Vinaya Cullavagga. For further information on the subject the Dīpavamsa and the Mahāvastu should be consulted, as well as the introductory section of Buddhaghosa's Sumaṅgalavilāsinī and Samantapāsādikā. Dhamma (Doctrine) and Vinaya (Discipline) were the two broad divisions under which the traditional teachings of Buddha and his immediate disciples were collected. The Nikāya and Piṭaka divisions were probably out of the question at that stage. The Theras of the First Council are, however, known to have discriminated nine types of literature, *Navāṅga Satthū-sāsana*. The Council became otherwise known as *Pañcasatikā*. The authenticity of the tradition of this council was doubted by Oldenberg on grounds which are now no longer upheld. [See Kern's *Manual of Indian Buddhism*.]



10. DUTIYA-DHAMMASAMGĪTI [Mahāvamsa].—Ch. XII of the Vinaya Cullavagga contains the oldest account of the Second Buddhist Council. For other accounts, see Kern's *Manual of Indian Buddhism*. Here the most important term needing explanation is *dasavatthūni*, wrongly rendered 'the Ten Transgressions'. Transgressions were indeed many, but the case against the Vajjiputtaka bhikkhus was tried under 'ten issues', and the *vatthus* were the separate issues under which the case was tried. For an explanation of each issue, read Ch. XII of the Vinaya Cullavagga.

11. ĀCARIYAVĀDĀ [Mahāvamsa].—Here we have a list of eighteen Buddhist schools or sects including the Theravāda. The schools other than the Theravāda are called *aññācariyavādā*. Each of the *vādas* came to represent a distinct tradition (*parāmparā*). Of the seventeen schools representing *aññācariyavādā*, five arose on the lines of the Mahāsaṅghikas and eleven on those of the Theriyas. As for the rise of the Mahāsaṅghikas, Buddhist accounts show that the Vajjiputtaka bhikkhus walked out in a body from the conference preceding the Second Buddhist Council without accepting its decisions and convened a council called the Great Council (*Mahāsaṅgha*, *Mahāsaṅgīti*) allowing all members of the Order to take part in it. In this Council they adopted five resolutions, all against the Theras or so-called Arhats. They prepared a separate redaction of the Canon, making additions and alterations to suit their purpose. This was the beginning of the Mahāsaṅghika or Mahāsaṅgītika school. The *Dīpavamsa* says that each new school made its own canon, interfering with the order, language and contents of the original collection prepared by the Theras. The *Mahāvamsa* also speaks of some later schools that arose in post-Asokan times, six in India, the *Hemavata*, the *Rājagiriya*, and the like, and six in Ceylon, the *Dhammaruci*, the *Sāgaliya*, and the rest.

Note that *Ekavyohārika* is just another term for *Lokottaravāda*, which deals with Buddha as a transcendental personality. Also note that *Kukkulika* is a more correct form than *Gokulika*. [ See *Points of Controversy*, Introd.]

12. DHAMMĀSOKĀBHISEKA [Mahāvamsa].—Both Pali and Sanskrit records of the Buddhists agree in referring to a serious contest among the sons of Bindusāra for the possession of the throne of Magadha. In them Asoka is said to have killed all his step-brothers and occupied the throne. But this fact finds no corroboration in his inscriptions hitherto discovered. The important fact which can be gleaned from his inscriptions is that he has dated them as well as certain events of his reign in terms of the year of his



coronation. A reasonable explanation of such a procedure may be found in the Buddhist literary tradition which says that his formal coronation did not take place till four years had elapsed since his father's death. Presumably, these four years were taken up by a fratricidal war and consolidation of his position.

13. *TATIYA-DHAMMASAMGĪTĪ* [Mahāvamsa].—The account of the Third Buddhist Council is historically important, first for its clear reference to serious schismatic developments within the Buddhist Saṅgha, and secondly for its description of the circumstances that led to the compilation of the *Kathāvatthu* (Points of Controversy), which stands out as a great book of the Buddhist controversies of the time. The internal evidence of that work indicates that it was compiled at an age when Buddhism as a religion was still confined within the territorial limits of the Middle Country. The fact of the occurrence of schisms is clearly referred to in three copies of Asoka's Schism Pillar-Edicts, one at Sarnath, another at Kosambi and the third at Sāñchi.

14. *DESPATCH OF MISSIONARIES* [Mahāvamsa].—This extract gives the credit to Thera Moggaliputta Tissa for the idea of despatching missionaries to all quarters of India for the propagation of the Saddhamma. His project had no doubt the full approval and support of Asoka himself. The names of the missionaries sent, the places to which they were sent and the different appeals made in different places according to appropriate canonical texts, are mentioned. A prose account of the missions is given in Buddhaghosa's *Samantapāsādikā* [introductory portion]. Asoka in his Rock Edict XIII refers to the sending of *dātas* to all parts of his empire, to five Greek principalities in the north-west and to Cola, Pāṇḍya and other southern countries. For epigraphic evidence in support of the Buddhist tradition about the despatch of missionaries, see Geiger's translation of the *Mahāvamsa* [introductory portion].

15. *ASOKA'S VISIT TO MAHĀBODHI* [Mahāvamsa].—This contains the sequel to the story of Thera Mahinda's conversion of Ceylon to Buddhism. Two things were needed to fulfil the object of Mahinda's work: (1) the planting of a branch of the Bo-tree as a living symbol of the Saddhamma, and (2) the presence of a Therī from India to confer ordination on the women of Ceylon seeking admission into the Holy Order. Hence arose the necessity of sending an envoy to Asoka. Ariṭṭha, the nephew of King Devānampiya Tissa of Ceylon, was deputed as messenger. Therī Saṅghamittā, daughter of Asoka, was persuaded to go over to Ceylon.



Asoka himself undertook to proceed to Bodh-Gayā to secure a suitable graft of the great Bo to be transferred to Ceylon. This is the only occasion of his visit to Bodh-Gayā recorded in Pali. Asoka in his Rock Edict VIII speaks of his pilgrimage to 'Sambodhi' (the site of the Bo-tree) without any reference to the purpose of the visit mentioned above. According to the Divyāvadāna, the purpose of Asoka's pilgrimage to Bodh-Gayā, as to other holy places, was to pay homage to and mark out those spots with enduring signs for facility of location by future visitors.

16. SELECTIONS FROM THE UDĀNA.—The *udānas* or 'inspired utterances' of Buddha have, not without reason, been classed as a distinct type of poetical composition. These stanzas, as distinguished from the bulk of the verses in the Dhammapada, are rather reflective than didactic in tone. Here the note struck is deeper.

The first three stanzas form a group by themselves, emphasizing as they do three aspects of the one and the same truth. The term *Sahetudhamma* stand for *Paṭiccasamuppāda*. The fourth stanza suggests a definition of *brāhmaṇa* corresponding to that in the Dhammapada (*Brāhmaṇavagga*, verse 6). Among other qualities of a Brahmin *par excellence*, he is expected to be well-versed in Vedānta (*Vedantagū*). It is important to note that *Vedānta* occurs just as another significant term for *Brahmavāda*. The Vedānta referred to here must have been the earlier Vedānta of the Upanishads. The fifth stanzas has a bearing on the customary practice of the Jāṭilas of the Gayā region of purifying themselves by four modes of bathing in the Phalgu and the Nairāñjanā. [See *Jāṭila-Sutta*, Udāna I.9.] The meaning of the stanza may be clearly brought out in the light of the Gāthās of Puṇṇikā and those in the Vathūpama-Sutta [Majjhima-Nikāya]. The seventh stanza contrasts *paravasatā* (slavery) with *issariya* (self-mastery), the former being a painful and the latter a happy condition. Some light on the subject may be thrown from the piece—AJĀTASATTU'S VISIT TO BUDDHA. Read stanza 8 together with the *Kodhāvagga* of the Dhammapada. With the second line of stanza 9, compare Dhammapada (*Paṇḍitavagga*, v. 6): *Selo yathā ekaghano vātena na samīratī*. Stanza 11 can be traced to Dīgha-Nikāya, II, pp. 49-50 (*Mahāpadāna-Suttanta*) and the Dhammapada (*Buddhāvagga*, v. 7). Stanza 12 occurs also in the Dhammapada (*Nirayavagga*, v. 1). In stanza 15, we have an effective presentation of the simple teaching of the Dhammapada (*Daṇḍavagga*, v. 1):

Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno,  
attānaṃ upamaṃ katvā na haneyya na ghātaye.



Stanza 20 inculcates the advantage of destroying the very root of immoral desires instead of worrying about their outer manifestations (*pariyuṭṭhānas*). If there is no root, there is no possibility at all of overgrowth. The same truth has been differently expressed in the Dhammapada (*Taṇhā-vagga*, v. 5):

Yathā pi mūle anupaddave daḷhe  
chinno pi rukkho punar eva rūhati,  
evam eva taṇhānusaye anūhate  
nibbattati dukkham idaṃ punappunaṃ.

With *devā pi naṃ pasamsanti*, etc., cf. Dhammapada, *Kodhavagga*, v. 10, second line. Stanza 22 is a noteworthy description of the state of samādhi called *saññāvedayitanirodha*. Stanza 23 has its explanation in the *Aggi-Vacchagotta-Sutta* [Majjhima-Nikāya, No. 72].